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Principia Latina, part v. Short tales and anecdotes from ancient history, for ...

William Smith

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PRINCIPIA LATINA.—Part V.

SHORT TALES AND ANECDOTES

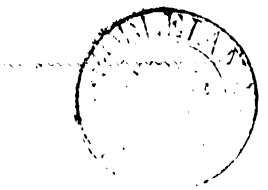
FROM ANCIENT HISTORY,

FOR TRANSLATION INTO LATIN PROSE.

For the use of the Middle Forms in Public and Private Schools.

By WILLIAM SMITH, LL.D.,

CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON.



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Other Works in this Series are in preparation.

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PREFACE.

I HAD originally intended to close this Series with the 'Introduction to Latin Prose Composition' recently published; but I have been induced to add the present Work at the suggestion of the Rev. F. E. DURNFORD, Master of the Lower School at Eton, who has been accustomed to give similar tales to his pupils for translation. It has also been represented to me from several other quarters, that there is a great want of a collection of short and easy stories for translation into Latin Prose. The step from writing detached Latin sentences to the translation of a continuous piece of English is always an arduous one; and I am not aware of any book of a sufficiently elementary kind for the purpose. Even the easiest narrative from an English author is not adapted for the purpose, since the difference in the expression and mode of thought in the two languages presents too great difficulties for one who is making his first attempt in Latin composition. I have, accordingly, collected the following stories from Latin authors, so that the work of the

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pupil will be one of re-translation; but at the same time I have guarded against making a very literal translation into English, in order to accustom the learner to the differences of idiom between the two languages. The notes contain the more important Latin words, and point out the differences of idiom; the rest will be easily supplied from an English-Latin Dictionary.

W. S.

London, August 1, 1866.

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2. Coriolanus.

In the nineteenth year after the *expulsion of*[1] the kings, C. Marcius, *surnamed*[2] Coriolanus from Corioli, a town of the Volscians, which he had taken in war, began to make himself *obnoxious*[3] to the populace. Whereupon, being banished from the city, he betook himself to the Volscians, (who were) the most determined foes of the Romans; and being appointed by them *to the command*[4] of their army, gained several victories over the Romans. He had already approached *as far as the fifth milestone from the city*,[5] and could not be *induced*[6] by any *deputations*[7] of his fellow-citizens *to*[9] spare his native place. At last his mother Veturia and his wife Volumnia came to him from the city, and by their tears and entreaties he was *prevailed upon*[8] *to*[9] withdraw his army. *For this act*[10] he is said to have been put to death by the Volscians as a traitor.

---

[1] *participle.* [2] dictus. [3] invisus. [4] dux. [5] usque ad quintum milliarium urbis. [6] flecto. [7] legatio. [8] commoveo. [9] ut. [10] Quo facto.

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3. Horatius Cocles.

Porsena, king of the Etruscans, *was-making-an-attempt*[1] to restore the Tarquinii *who-had-been-banished*[2] by the Roman people. *And when he*[3] had taken the Janiculum on the first attack, Horatius Cocles, *taking-up-his-position in-front-of*[4] the Pons Sublicius, which *unites*[5] the banks of the Tiber, withstood *single-handed*[6] the forces of the enemy, *whilst*[7] the bridge in his rear was-being-broken-through. *When this was accomplished*[8] he immediately leapt into the Tiber, and swam across, *armed-as-he-was*,[9] to his own men.

---

[1] tento.
[2] expello: *use participle.*
[3] qui quum, *with subj.*
[4] stans pro.
[5] conjungo.
[6] solus.
[7] donec, *with subj.*
[8] quo facto.
[9] armatus.

4. The Schoolmaster of Falerii.

In the war against the Veientes M. Furius Camillus was besieging the city (of) Falerii. *When during the siege*[1] *a schoolmaster*[2] had brought the sons of the chief men from the city to his camp, Camillus did not accept *the intended*[3] gift, but handed over *the scoundrel*,[4] with his hands tied behind him, to the boys *to-be-taken-back*[5] to Falerii, and gave to them rods *to drive*[6] the traitor into the city.

---

[1] in quâ obsidione quum.
[2] ludi litterarii magister.
[3] hoc.
[4] scelestus homo.
[5] reducendus.
[6] quibus agerent.

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5. The Fabii at the Cremera.

Whilst[1] the Romans were carrying on war against the Veientes, the family of the Fabii demanded for itself (the conduct of) this war, and set out (to the number of) three hundred and six, under the command of Fabius the consul. *After having been victorious in several engagements,*[2] they pitched their camp *near*[3] the river Cremera. Thereupon the Veientes, *having recourse to stratagem,*[4] drove their flocks in sight of the enemy; and they having gone forth *to seize them,*[5] fell into the ambush (prepared for them) and all perished *to a man.*[6] One of that family, *who-had-been-left*[7] at home *on account of his being under age,*[8] propagated his race.

---

[1] quum, *with subj.*
[2] quum saepe victores extitissent.
[3] apud.
[4] ad fraudem conversi.
[5] ad quae rapienda.
[6] ad unum.
[7] *participle.*
[8] propter impuberem aetatem.

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6. Pyrrhus.

When the engagement had begun,[1] Pyrrhus was victorious by the aid of his elephants. Night put an end to the battle. Laevinus, however, escaped *under cover of night.*[2] Pyrrhus treated the Roman prisoners, of whom he had taken eighteen hundred, with the utmost consideration. When he saw *that*[3] those who had been killed in battle all lay *with their wounds received in front,*[4] and *preserved a fierce aspect even in death,*[5] he is said to have raised his hands to heaven, with this exclamation, "I, with such men as these, would soon subdue the world."

[1] pugnâ commissâ.
[2] per noctem.
[3] obliqua oratio, *acc. and inf.*
[4] adversis vulneribus.
[5] truci vultu etiam mortuos.

7. Pyrrhus.

When Pyrrhus was already possessed with great admiration for the Romans, he sent Cineas, a most distinguished man, as an ambassador, *to*[1] sue for peace, *on these terms, that*[2] Pyrrhus should retain under his dominion that part of Italy, of which he had taken possession by force of arms. The Romans answered, that he could obtain no peace with them, unless he withdrew from Italy. When Cineas had returned, *to the question of Pyrrhus,*[3] *what-sort-of-a-place*[4] Rome seemed to him, he replied, that he had seen the native land of kings.

[1] qui *with subj.*
[2] eâ condicione ut.
[3] say *to Pyrrhus asking* (*him*).
[4] qualis.

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8. Menenius Agrippa.

When the populace had seceded from the senators to the Sacred Mount, *because*[1] they would not endure the tribute and military service, and could not *be-induced-to-return,*[2] Menenius Agrippa *argued with them as follows.*[3] "Once-upon-a-time," said he, "the members *of the human (body)*[4] *seeing the belly leading (as they thought) an idle life,*[5] *fell out with it,*[6] and refused it their services. *But when by so doing*[7] they themselves too grew weak, they comprehended that the belly distributed the food *which-it-received*[8] through all the members, and (so) they became reconciled to it. In like manner the senate and the people, (who are) as-it-were one body, perish through discord, (but) are made strong by unanimity." *Won-over*[9] by this fable, the people returned (to the city).

---

[1] quod, *with subj.*
[2] revoco.
[3] apud eum sic disseruit.
[4] *adjective.*
[5] quum ventrem otiosum cerne-rent.
[6] ab eo dissido.
[7] quo quum.
[8] *participle.*
[9] moveo.

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9. War with the Gauls.

Whilst the Senonian Gauls were besieging Clusium, a town of Etruria, three ambassadors were sent from Rome *to warn*[1] the Gauls *to* desist from the siege. One of these, contrary to the law of nations, went forth to battle, and slew a chief of the Senones. Exasperated *at this*,[2] the Gauls, *after*[3] having in vain demanded the surrender of the ambassadors, made-for Rome, and *overthrew*[4] the Roman army at the river Allia. They entered the city (as) conquerors, where at first they reverenced as (though they were) gods the most noble of the old men, *who-were-sitting*[5] in their curule chairs, and clothed with their insignia of magistrates; afterwards, *when*[6] they perceived them to be (but) men, they put them to death. The rest of the youth fled with Manlius into the Capitol, where *they-were-besieged*[7] (but) liberated by the valour of Camillus, who, being appointed dictator in his absence, *collected-the-citizens that still remained*[8] (and) overpowered the Gauls *by-an-unexpected-(attack)*.[9]

---

[1] qui Gallos monerent ut.
[2] quo.
[3] quum, *with subj.*
[4] profligo.
[5] *participle.*
[6] ut, *with indic.*
[7] *participle.*
[8] *abl. absol.* reliquis civibus collectis.
[9] improvisus.

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10. Pisistratus.

Pisistratus obtained absolute-power by stratagem. For *on-one-occasion*,[1] he *inflicted-on-himself*[2] voluntary stripes at home, and with his body (thus) mangled *went-forth*[3] *to the place of public resort*,[4] where *having called an assembly*[5] he showed the people his wounds, *and-complained*[6] of the cruelty of the chief men, from whom he pretended to have suffered this treatment. Tears are added to (his) exclamations, and the credulous multitude is inflamed *by his seditious harangue*,[7] for he said he was hateful to the senate on account of his love for the populace. By these artifices he obtained a band of satellites for a body-guard, *by whose instrumentality*[8] *he seized upon the chief government*[9] (and) reigned for thirty-three years.

---

[1] aliquando.
[2] affectus (*participle*) *with abl.*
[3] *historical present.*
[4] in publicum.
[5] *abl. absol.*
[6] querens.
[7] invidiosâ oratione.
[8] per quos.
[9] *abl. absol.* occupatâ tyrannide.

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11. Metellus Scipio.

Q. Metellus Scipio, after having unsuccessfully supported in Africa *the cause*[1] of Cn. Pompey, his son-in-law, made-for Spain with his fleet. But when he had perceived that the ship, *in which he was sailing*,[2] had been captured by the enemy, *he plunged his sword into his side*.[3] And thereupon falling prostrate at the stern, to the enquiries of Caesar's soldiers *as-to-where*[4] the general was, he replied, "The general *is well*;"[5] and would only say just so much as was sufficient *to*[6] testify to the fortitude of his mind.

---

[1] partibus, *abl. absol.*
[2] quâ vehebatur.
[3] say, *he struck his side with his sword.*
[4] ubinam.
[5] bene se habet.
[6] ad, *with gerundive.*

12. The Athenian Love of Liberty.

The Athenians,—when they could in no way withstand the attack of the Persians, and resolved, after having *abandoned*[1] the city, and *placed*[1] their wives and children in safety at Troezen, *to*[2] embark on board their ships, and defend the independence of Greece with their fleet—*stoned-to-death*[3] a certain Cyrsilus, *who-advised*[4] (them) to remain in the city, and (there) await Xerxes.

---

[1] *abl. absol.*
[2] ut, *with subj.* (*Place* ut *after resolved.*)
[3] lapidibus obruo.
[4] suadentem.

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13. Themistocles.

A certain learned man came to Themistocles and promised to *teach*[1] him the art of memory. *Upon*[2] his asking *what*[3] that art could effect, *the sage*[4] replied, *that it would make him remember everything.*[5] And Themistocles answered, *that*[6] he would be doing him a greater kindness, if he taught him to forget what he wished (to forget) than if (he taught him) to remember.

---

[1] trado.
[2] quum, *with subj.*
[3] quidnam.
[4] doctor ille.
[5] ut omnia meminisset.
[6] oratio obliqua, *acc. and infin., with verbs of subordinate clauses in subjunctive.*

14. Sophocles accused by his Sons.

Sophocles composed tragedies up-to extreme old age. *And when on account of this pursuit*[1] he was *thought*[2] to neglect *the management of his affairs,*[3] he was summoned to trial by his sons, in order that the judges might remove him, *on the ground of imbecility,*[4] from the management of his affairs. Then the old man is said to have recited to his judges the play which he had in his hands, and which he had written *last*[5]—(it was) the Oedipus Colonēus,—and to have asked whether that seemed to them to be *the work*[6] of an imbecile. *On its recital*[7] he was set at liberty by the verdict of his judges.

---

[1] quod propter studium quum.
[2] videor.
[3] res familiaris.
[4] quasi desipientem.
[5] proximè.
[6] carmen.
[7] quo recitato, *abl. absol.*

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15. The Crime of Parricide.

Solon, when he was asked, why he had appointed no punishment for a man, who had killed his parent, replied, that he did not think any one was likely to do that. But the Romans, when they perceived that there was nothing so sacred, *but-that*[1] at some time or other daring wickedness *would-do-it-violence*,[2] devised an extraordinary punishment for parricides. *They determined*[3] that they should be sewn up alive in a sack and thrown into the river.

---

[1] quod non. [2] violo. [3] volo.

16. Masinissa.

Masinissa, king of the Numidians, *at-the-age-of*[1] ninety years, when he had commenced a journey *on-foot*,[2] did not get on horseback at all. When (he had set out) on horseback he did not dismount. *No rain, no cold induced him to*[3] go with his head covered; he was-wont-to-discharge all the duties and functions of a king. Accordingly exercise and temperance can preserve even in old age *some of* (one's) *early vigour*.[4]

---

[1] natus. [2] pedibus. [3] nullo imbre, &c., adduceba-tur ut. [4] aliquid pristini roboris.

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17. Xerxes.

Xerxes, *though-loaded*[1] with all the prizes and gifts of fortune, (was) content neither with his cavalry, nor his foot-soldiers, nor with the multitude of his ships, nor with his incalculable amount of gold, (but) offered a reward to *the man*,[2] who should invent a new pleasure. *And* (yet) *with this very* (*pleasure*)[3] he was not content; *so true is it that*[4] unbridled-desires will *never* find a limit.

---

[1] refertus.
[2] ei.
[3] quâ ipsâ.
[4] neque enim unquam.

18. Leonidas.

Leonidas, king of the Lacedaemonians, *when the alternative of a base flight*[1] or a glorious death was presented to him, opposed himself and the three hundred men whom he had led out from Sparta to the enemy at Thermopylae. Then to the Lacedaemonians *as-they-set-out*[2] for the place, whence they thought that they should never return, he said, "Proceed with a good courage, Lacedaemonians! to-day perchance we shall sup *with the shades below*."[3]

---

[1] quum aut fuga turpis aut, &c. [2] *participle*. [3] apud inferos.

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19. The Lacedaemonians.

A certain Lacedaemonian, when a Persian foeman had *boastfully*[1] asserted in the conference, "You will not *see*[2] the sun *by-reason-of*[3] the multitude of our spears and arrows," said, "Then we shall fight in the shade." *With-a-like-spirit*[4] the *Spartan-woman*,[5] when she had sent her son to battle and heard that he was slain, said, "*For this cause I bore him, that*[6] he might be one who should not hesitate to meet death on behalf of his country."

---

[1] glorians.
[2] *direct narration: indic.*
[3] prae.
[4] similiter.
[5] Lacaena.
[6] ideirco genueram ut, &c.

20. Epaminondas.

When Epaminondas had conquered the Lacedaemonians at Mantinea, and at the same time perceived that *he was dying*[1] of a mortal wound, *as-soon-as he looked-up*,[2] he asked whether his shield were safe. When his weeping comrades answered that it was safe, he enquired whether the enemy were routed; and when he had heard that (question) also answered *according to his wish*,[3] he ordered the spear, with which he was transfixed, to be drawn out. And so, *drenched with blood*,[4] he expired in the midst of joy and victory.

---

[1] exanimari.
[2] ut primum dispexit.
[3] ut cupiebat.
[4] multo sanguine perfuso.

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21. Fabricius.

When Pyrrhus, king of Epirus, *had without provocation engaged in war*[1] against the Roman people, a deserter from him came into the camp of Fabricius, the Roman general, and promised that, if he would offer him a reward, he would return to the camp of Pyrrhus *as secretly as*[2] he had come, and would put him to death by poisoning. Fabricius *took care that he should be taken back*[3] to Pyrrhus; and that act of his was applauded by the senate.

---

[1] bellum ultro inferre.
[2] ut clam venisset, sic clam, &c.
[3] reducendum curavit.

22. Manius Curius.

Manius Curius, *after*[1] having held triumphs over the Samnites, the Sabines, and Pyrrhus, spent *the end of his days*[2] in a country life. When, *as he*[3] was sitting at his hearth, the Samnites brought him a great quantity of gold, *he rejected their offering;*[4] saying, that he did not think it a fine thing to possess gold, but to rule over those who possessed it.

---

[1] quum, *with subj.*
[2] extremum tempus aetatis.
[3] eidem.
[4] repudiati ab eo sunt.

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23. Ennius and Scipio Nasica.

When Scipio Nasica went to (see) the poet Ennius, and the maid-servant told him *upon his asking at the door*[1] for Ennius, that he was not at home; Nasica perceived that she had said so by command of her master, and that he was within. *A few days after*,[2] when Ennius came to (see) Nasica, and enquired for him at the gate, Nasica called out that he was not at home. Then Ennius says, "What! do I not recognise your voice?" Upon this Nasica replied, "You are an impudent fellow; when I enquired for you, I believed your maid-servant (when she said) that you were not at home; you do not believe me (when I tell you so) myself."

---

[1] quaerenti ab ostio.

[2] paucis post diebus.

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24. C. Marius.

C. Marius, when he was yet very far from the hope of (obtaining) the consulship, and did not seem likely ever *to be a candidate for it*,[1] charged Q. Metellus, whose lieutenant he was, and by whom he had been sent to Rome, before the Roman people *with*[2] prolonging the war. If they made him consul (he said) that *he*[2] would in a short time *bring*[3] Jugurtha, dead or alive, under the dominion of the Roman people. And so he was indeed appointed consul, but he *deviated*[4] from good faith and justice *in bringing*[5] into unpopularity through a false charge an excellent and most influential citizen, whose lieutenant he was, and by whom he had been sent.

---

[1] petiturus consulatum.
[2] *obliqua oratio.*
[3] redigo.
[4] discedo.
[5] qui adduxerit.

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25. The Filial Affection of T. Manlius.

M. Pomponius, a tribune of the people, *appointed a day for the trial*[1] of L. Manlius, after he had been dictator, *on-the-ground-that*[2] he had added on a few days to (the period of) his holding the dictatorship; he also charged him *with*[3] having banished his son, Titus, from (the society of) men, and ordered him to dwell in the country. When the young man, his son, heard of *this*,[3] he *goes-with-all-speed*[4] to Rome, and *at the first dawn of day*[5] arrives at the house of Pomponius. *When* this was announced *to Pomponius*,[6] *thinking*[7] that (the son) would in his anger bring him some fresh evidence against his father, he rose from his couch, and *bidding all witnesses withdraw*,[8] he ordered the young man to be brought to him. But *he had no sooner entered, than*[9] he drew his sword, and swore that he would kill *Pomponius*[10] *on the spot*,[11] unless he *pledged him his oath*[12] that he *would abandon the prosecution against his father*.[13] Compelled by this intimidation Pomponius took the (required) oath.

---

[1] diem dixit L. Manlio.
[2] quod, *with subj.*
[3] *begin with the relative.*
[4] accurro.
[5] cum primâ luce.
[6] cui quum, &c.
[7] quod arbitrabatur.
[8] remotisque arbitris.
[9] ut ingressus est, confestim.
[10] illum. *Note that the pronoun referring to the speaker must be translated by the proper case of "sui" throughout the sentence.*
[11] statim.
[12] jusjurandum do.
[13] patrem missum esse facturum.

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28. THEMISTOCLES AND ARISTIDES.

Themistocles, after being victorious[1] in the war which was (engaged in) with the Persians, announced in the assembly, that he had a plan (which would be) *advantageous*[2] to the state, but that there was no need it should be (publicly) known. He demanded, that the people should appoint some one, *to whom*[3] he could communicate it. *They appointed*[4] Aristides. *To him Themistocles*[5] (pointed out) that the Lacedaemonian fleet, which was *hauled on shore*[6] at Gythēum, could be secretly set-on-fire; that *if this were done*,[7] the resources of the Lacedaemonians *must necessarily be crushed*.[8] When Aristides heard *this*,[9] he returned to the assembly amid great expectation, and said that the plan which Themistocles proposed was very advantageous, but *by-no-means*[10] an honourable one. Therefore the Athenians were of opinion that as it was not honourable, it was not even expedient, and *by the advice*[11] *of* Aristides repudiated the whole matter, *without*[12] even having heard it.

---

[1] *post victoriam.*
[2] *salutaris.*
[3] *quocum.*
[4] *datus est.*
[5] *huic ille.*
[6] *subduco.*
[7] *abl. absol.*
[8] *frangi necesse esse.*
[9] *relative.*
[10] *minime.*
[11] *auctore.*
[12] *say*, which they had not even heard.

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27. The Ring of Gyges.

Gyges, a shepherd of the king, when the earth had parted asunder *after heavy storms of rain*,[1] descended into the aperture, and perceived a brazen horse, in whose sides there were doors. *On opening these*[2] he saw a body of unusual size with a gold ring on its finger; *this*[3] he drew off and put on his own. Then he betook himself to the assembly of the shepherds. There, when he had turned round the *bezel*[4] of the ring to the palm of his hand, *he became invisible*,[5] while he saw every thing himself; when he turned the ring back to its place, he *was once more visible*.[6]

---

[1] magnis imbribus.
[2] *abl. absol., and use relative.*
[3] quem.
[4] pala, sc. *hollow for the jewel.*
[5] a nullo videbatur.
[6] idem rursus videbatur.

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28. Cyrus the Younger.

When Lysander, the Lacedaemonian, had come to Cyrus the younger at Sardis, and had brought him presents from the allies, (Cyrus) *treated him with great courtesy and kindness*[1] in other matters, and (in particular) showed him a piece of ground fenced in and carefully planted. Whilst Lysander was admiring the tallness of the trees, the straightness of their rows, and the fragrance of the perfumes which were wafted from the flowers, he remarked, that he admired the ingenuity *no less than*[2] the industry of the man *who*[3] had measured out and designed all these things. And Cyrus answered him, "*Well now, I made all the measurements you speak of*,[4] they are my rows, my designing, many even of those trees have been planted by my own hand." Then Lysander, beholding his *kingly-robe*,[5] the comeliness of his person, and his *attire-resplendent*[6] with much Persian gold and many jewels, said, "They rightly call you happy, Cyrus, since *in you* good fortune is combined *with moral excellence*."[7]

---

[1] comis erga Lysandrum et humanus.
[2] non modo . . . . . sed etiam.
[3] a quo essent, &c.
[4] atqui ego omnia ista sum dimensus.
[5] purpura.
[6] ornatus.
[7] virtuti tuae.

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20. M. Atilius Regulus.

When M. Atilius Regulus, the consul, was taken prisoner in Africa by an ambush, under the command of Xanthippus the Lacedaemonian, he was sent to the senate, *bound by an oath*[1] *to* return himself to Carthage unless certain noble captives were restored to the Carthaginians. When he arrived at Rome, he came into the senate, explained his instructions, and refused *to record his vote*[2] (on the matter), maintaining, that as long as he was bound *by the oath sworn to the enemy*,[3] he was not a senator. And even the *proposition*[4] that the prisoners should be given up, he asserted to be inexpedient, for that (he said) they were in the prime of life, and were good leaders, whilst he was now worn out with age. And when *his*[5] influence prevailed, the captives were retained, and he himself returned to Carthage, nor did his affection for his country or his friends keep him (at Rome). *And yet at that very time he well knew*[6] *that*[7] he was departing to a most unmerciful enemy, and to *tortures of refined cruelty*;[8] but he considered that his oath must be kept. And so, the Carthaginians *having cut off his eyelids*,[9] and *bound*[10] him on a scaffold *left him to perish for want of sleep*.[11]

---

[1] juratus ut.
[2] sententiam dico.
[3] jurejurando hostium.
[4] illud, *followed by acc. and infin.*
[5] *relative, beginning the sentence.*
[6] neque vero tum ignorabat.
[7] *obliqua oratio.*
[8] exquisita supplicia.
[9] *abl. absol.*
[10] partic., *to agree with the accusative of the object.*
[11] vigilando necaverunt.

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28. Cyrus the Younger.

When Lysander, the Lacedaemonian, had come to Cyrus the younger at Sardis, and had brought him presents from the allies, (Cyrus) *treated him with great courtesy and kindness*[1] in other matters, and (in particular) showed him a piece of ground fenced in and carefully planted. Whilst Lysander was admiring the tallness of the trees, the straightness of their rows, and the fragrance of the perfumes which were wafted from the flowers, he remarked, that he admired the ingenuity *no less than*[2] the industry of the man *who*[3] had measured out and designed all these things. And Cyrus answered him, "*Well now, I made all the measurements you speak of*,[4] they are my rows, my designing, many even of those trees have been planted by my own hand." Then Lysander, beholding his *kingly-robe*,[5] the comeliness of his person, and his *attire-resplendent*[6] with much Persian gold and many jewels, said, "They rightly call you happy, Cyrus, since *in you* good fortune is combined *with moral excellence*."[7]

---

[1] comis erga Lysandrum et humanus.
[2] non modo . . . . . sed etiam.
[3] a quo essent, &c.
[4] atqui ego omnia ista sum dimensus.
[5] purpura.
[6] ornatus.
[7] virtuti tuae.

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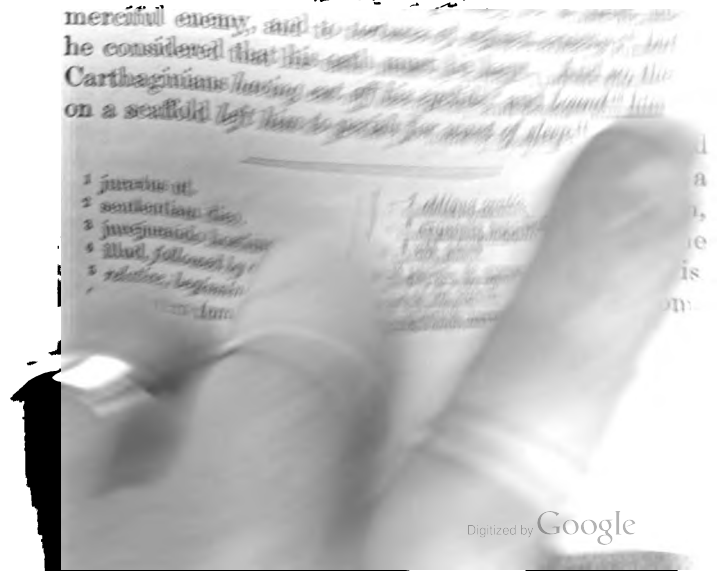
29. M. ATILIUS

When M. Atilius [illegible] prisoner in Africa by [illegible] of Xanthippus the [illegible] senate, *bound by an oath* [illegible] unless certain [illegible] thaginians. When [illegible] the senate, [illegible] *record his* vote on the [illegible] long as he was bound by the [illegible] he was not a senator [illegible] the prisoners should be [illegible] expedient for that [illegible] life, and were good [illegible] with age. And when [illegible] captives were returned [illegible] Carthage, nor did [illegible] friends keep him at home, [illegible] *he well knew that* [illegible] merciful enemy, and [illegible] he considered that [illegible] Carthaginians [illegible] on a scaffold [illegible]



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34. Julius Drusus.

The house[1] of Julius Drusus *was open*[2] *on many sides*[3] *to be overlooked*[4] by the neighbours. *A carpenter*[5] offered *to remedy*[6] this inconvenience, if five talents were given him, and to *contrive*[7] that no part of it should be exposed to the gaze (of others). Whereupon Drusus replied—"I will give you ten (talents), if you will make my house such, that not only (my) neighbours, but all the citizens may be able to see *my manner of living in it.*"[8]

[1] aedes. [2] pateo. [3] pluribus ex partibus. [4] prospectui, *dative after* pateo. [5] faber lignarius. [6] say, *that he would remedy.* [7] efficio. [8] quomodo in ea vivam.

35. Grecian Valour.

The glory of Cynaegīrus, an Athenian soldier, *has been highly extolled in history.*[1] For when in the battle, which was fought under the leadership of Miltiades on the plains of Marathon, *he had made great havoc* (*among the enemy*)[2] and had driven *them*[3] flying to their ships, he laid hold of a vessel crowded (with soldiers), first of all with his right hand, then, *when this was cut off,*[4] with his left hand; lastly, when he had lost this as well, he kept hold (of it) with his teeth. *So desperate*[5] was his valour, that, unexhausted by the slaughter of so many foes, unsubdued (too) by the *loss of*[6] both his hands, at-last *mutilated as he was,*[7] and *with all the ferocity of a wild beast,*[8] he *fought*[9] on to the last with his teeth.

[1] magnis laudibus cele ro. [2] innumerabiles caedes efficio. [3] hostes. [4] *abl. absol.* [5] tanta. [6] *participle.* [7] truncus. [8] veluti rabida fera. [9] dimico.

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36. Patience under Insult.

Whilst Pericles was transacting[1] public business in the forum a *worthless and impudent fellow*[2] *kept railing at and abusing*[3] (him). When (Pericles) bore it quite patiently, and said not a word in reply, *he kept it up*[4] the whole day (long). In the evening Pericles returned home with countenance and gait (alike) *unruffled*,[5] *the varlet still*[6] following and *heaping every kind of obloquy*[7] upon him. As he was about to enter his house, it being now *dark*,[8] he ordered one of his servants *to light a lamp*,[9] (and then) attend the man, and *take him safely*[10] home.

---

[1] *acc. with participle.*
[2] homo improbus et petulans.
[3] conviciis insector.
[4] persevero.
[5] placidus.
[6] idem nebulo.
[7] omnibus opprobriis obruo.
[8] nox.
[9] *abl. absol.*
[10] reduco.

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37. The Patriotism of Codrus.

Codrus, king of the Athenians, when the territory of Attica, (already) weakened by the vast army of the enemy, was (now) being devastated by fire and the sword, *had recourse*[1] to the oracle of the Delphian Apollo, and *enquired*,[2] through deputies, in what way *so disastrous a war*[3] might be (successfully) *repelled*.[4] The god replied that, if he fell by the hand of the enemy, an end would *in that case*[5] *be* (at once) *put to the war*.[6] This *was noised about*,[7] not only at Athens, but in the enemy's camp; *and orders were accordingly issued*,[8] that no one was to *injure the person*[9] of Codrus. *When this became known to him*,[10] *he laid aside*[11] the badges of royalty, and, *clad in the dress of a slave*,[12] threw himself in the way of a body of the enemy *as they were foraging*;[13] and *by striking one of their number with a scythe, compelled*[14] (the man) *to kill him*.[15] Thus by his death *the fall of Athens was averted*.[16]

---

[1] confugio. [2] sciscitor.
[3] illud tam grave bellum.
[4] discutio. [5] ita.
[6] foro ei. [7] percrebruit.
[8] eoque factum est ut ediceretur.
[9] say, *wound the body*.
[10] quod postquam ille cognovit.
[11] *abl. absol.*
[12] induta servili veste.
[13] *participle.*
[14] say, *compelled one of them, struck with a scythe.*
[15] in caedem suam.
[16] ne Athenae perirent effectum est.

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38. Foolish Pride.

Socrates brought Alcibiades, (who was) a pupil of his, (and) *prided himself*[1] upon his wealth and the *extent of his landed property*,[2] to a place where *a map of the world*[3] was hung up, and asked him to look for Attica in it. When he had found this, he bid him also look for his own farms, and point them out. *Upon*[4] his answering that they *were not represented on the map*,[5] Socrates said, "Are you not ashamed of priding yourself upon the possession of lands which form no (appreciable) part of the world?"

---

[1] superbientem with *abl.*
[2] multitudo agrorum.
[3] tabula quaedam descriptionem terrae complectens.
[4] quum *with subj.*
[5] nusquam ibi pictos esse.

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39. The Foolish Physician.

Menecrates, a physician, was *so*[1] puffed up with pride, that he styled himself Jupiter. *Accordingly*,[2] Philip, king of Macedon, *having*[3] upon one occasion prepared a most sumptuous banquet, and invited him *amongst others*,[4] ordered a table *to be laid*[5] for him *apart*[6] (from the rest), and a censer to be placed (upon it), and frankincense and (other) perfumes to be burnt (therein). *Well, the rest partook of the feast.*[7] Menecrates, however, was at first delighted with the divine *honours*[8] (paid to him); but when hunger gradually crept over him, and he was *proved*[9] to be a man—*and, moreover*,[10] a vain and stupid one, he rose up and went away, complaining *that he had been insulted.*[11]

---

[1] adeo. [2] itaque.
[3] quum *with subj.*
[4] quoque. [5] apparo.
[6] seorsum.
[7] et ceteri quidem epulabantur.
[8] *singular.*
[9] convinco. [10] isque.
[11] injuria se affectum esse.

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40. A Father's Consolation for the Death of his Son.

Whilst Xenophon was performing the *customary*[1] sacrifice, *he received the intelligence*[2] that the *elder*[3] of his two sons, named Gryllus, had fallen in the battle at Mantinēa. *He did not, however,*[4] consider *this a sufficient reason for omitting*[5] the appointed worship of the gods, but deemed it sufficient to lay aside his (sacrificial) crown. *He then inquired*[6] *how he had met with his death,*[7] (and) *was told*[8] that he had fallen whilst fighting with the utmost bravery. He thereupon replaced the crown upon his head, calling the gods, to whom he was sacrificing, to witness, *that the pleasure he received*[9] at the valour of his son exceeded the grief occasioned by his death.

---

[1] sollemnis.
[2] cognosco.
[3] major natu.
[4] nec ideo.
[5] say, *that the worship was to be omitted.*
[6] *participle.*
[7] quonam modo occidisset.
[8] audio.
[9] say, *that he received greater pleasure from the valour of his son, than pain from his death.*

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41. Friendship.

Damon and Phintias *had formed so strong a friendship for each other*,[1] that they were ready to die one for the other. When *one of them*[2] (had been) condemned to death by Dionysius the tyrant, (and) *had been allowed*[3] time in which *to go*[4] home (and) arrange his affairs, the other did not hesitate to offer himself to the tyrant as a *surety*[5] for *his friend's*[6] return, *on the understanding that*[7] if *his-friend*[8] had not returned by the (appointed) day *he would have to die in his stead.*[9] *Accordingly*[10] all, and especially Dionysius, eagerly awaited the issue of this *strange*[11] affair. *As*[12] the appointed day at length drew near, *and* he did *not*[13] return, everybody began to blame *the other's rashness in becoming bondsman*;[14] but he asserted that *he had no fears*[15] for the good faith of his friend. And upon the stated day *come he did.*[16] The tyrant, admiring their faithfulness, begged that *he might be admitted*[17] as a third in their friendship, and released from punishment the man whom he had determined to put to death.

---

[1] tam firmam inter se amicitiam junxerant.
[2] alter.
[3] impetro, sc. *obtain by asking.*
[4] *participle.*
[5] vas.
[6] ejus.
[7] ita ut.
[8] ille.
[9] moriendum esset sibi ipsi.
[10] itaque.
[11] novus.
[12] *abl. absol.*
[13] nec.
[14] say, *that rash bondsman.*
[15] nihil se metuere de, &c.
[16] supervenit ad, *like our "turn up."*
[17] say, *that they would receive him.*

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42. The Crafty Ass-driver.

Alexander, king of Macedon, *having been*[1] warned by an oracle *to order that whoever was the first*[2] to meet him *as he came out*[3] of the (city)-gate should be put to death, commanded an ass-driver, *who* by chance *came in his way*[4] *before anybody else*,[5] to be hurried off to death. *Upon his asking*[6] (the king) why he sentenced an innocent man (like) himself to capital punishment, (Alexander) recounted the order of the oracle *as an excuse for what he was doing*.[7] Then said the ass-driver, "*Since that is the case*,[8] O king, the oracle designed another (than myself) to (undergo) this death; for the ass, which I was driving before me, was the *first of the two*[9] to meet you." Alexander, well pleased with the man's crafty speech, and at being himself recalled from the mistake (he was making), *made a victim of*[10] the ass.

---

[1] quum, with subj.
[2] say, *that he should order him who first*, &c.
[3] *participle*.
[4] obviam fio (*participle*).
[5] ante omnes.
[6] *abl. absol.*
[7] say, *for excusing his deed*.
[8] si ita est.
[9] prior.
[10] immolo.

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43. Filial Affection.

Cleobis and Bito, the sons of a certain Argive priestess, are rightly praised *for*[1] their remarkable affection for their mother. For when *for the performance of*[2] the customary sacrifice *it was prescribed*[3] that she should be conveyed in a chariot to the temple, *which was some considerable distance*[4] from the town, *and the beasts which were to draw it were behind their time,*[5] those young men *at once*[6] *took off their coats,*[7] besmeared their bodies with oil, and *harnessed themselves to the chariot.*[8] The priestess, thus conveyed to the temple, *in the chariot drawn by her sons,*[9] is said to have prayed the goddess *to*[10] bestow upon them, *for their dutiful affection,*[11] *the greatest reward that could*[12] be given a mortal by a god. *The young men*[13] (so the story goes) *after partaking of the feast*[14] with their mother lay down to sleep, (and) in the morning were found dead.

---

[1] ob. [2] ad.
[3] jus esset, *foll. by accus. and infin.* [4] satis longè.
[5] morarenturque jumenta.
[6] tunc. [7] veste positâ.
[8] say, *approached the yoke.*
[9] say, *since the chariot was drawn by her sons,* quum, *with subj.*
[10] ut. [11] pro pietate.
[12] præmium quod maximum posset, &c.
[13] *This sentence is to be put in the accus. and infin.,* dicunt *need not be expressed.*
[14] say, *afterwards having feasted,* &c.

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44. The Libertine and the Philosopher.

There lived[1] at Athens a young man (named) Polemo, *who revelled*[2] in profligacy and debauchery. *On one occasion he*[3] had risen up from an entertainment, not after sunset, but after sunrise, and (as he was) returning home found the gate of Xenocrates, the philosopher, standing open; *half-intoxicated*[4] (as he was), *besmeared*[5] with unguents, *with garlands round his head*,[6] and clad in a *transparent*[7] garment, he entered the *philosopher's*[8] school, *which was filled*[9] with a crowd of learned men, and interrupted the discussion *with his foul utterances*.[10] Thereupon, as was *natural*,[11] general indignation *was aroused*,[12] (but) Xenocrates, *without changing countenance*,[12] *abandoned the subject*[12] on which he was arguing, (and) began to discourse about modesty and temperance with such power and earnestness that Polemo, roused as-it-were out of a deep sleep, *came to his senses*.[13] First, *he tore*[14] the fillet from his head (and) threw it (on the ground), shortly afterwards he drew back his arm inside his cloak, and laid aside the *wanton*[15] merriment of his countenance; finally, he so (completely) divested himself of all profligacy and depravity, that he afterwards *became*[16] a noted philosopher, and succeeded his master *in the conduct of the school*.[17]

---

[1] fuit.
[2] diffluens.
[3] qui quum.
[4] vino gravis.
[5] delibutus.
[6] say, *with head encircled with garlands*.
[7] perlucidus.
[8] ejus.
[9] refertus.
[10] ore impuro.
[11] par.
[12] *abl. absol.*
[13] resipisco.
[14] *pass. part.*
[15] effusus.
[16] evado.
[17] in regendâ scholâ.

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45. A Strange Dream.

Two Arcadian *friends,*[1] in *the course of*[2] a journey they were taking together, came to Megara; one *put up*[3] with an innkeeper, the other at (the house of) *a friend.*[4] After supper *they*[5] retired to rest; in the middle of the night the *man first mentioned*[6] appeared in a dream to the other, who was in his friend's house, *entreating*[7] (him) to come to his assistance, as *his*[8] death was being *compassed*[9] by the innkeeper. At first he rose up frightened by the dream; presently, when he had collected himself, *and had come to the conclusion that the vision was of no moment,*[10] *he lay down again.*[11] Then, *as he slept,*[12] his friend again appeared, to beg him that, since *he had failed to come to his succour*[13] (while) alive, he would *at all events not*[14] allow *his death to go unavenged;*[15] he *had been murdered*[16] (he said) by the innkeeper, (and his body) thrown into a waggon and covered over with *dung;*[17] he entreated him to be at the (city) gate in the morning, before the waggon could pass out of the town. *Thoroughly aroused*[18] by this dream, *his friend*[19] in the morning was *in attendance*[20] at the gate: he asked the driver what was in the waggon. The driver fled in dismay; *the corpse*[21] was dragged out; the innkeeper, *when the matter was brought to light,*[22] suffered punishment.

---

[1] familiares.
[2] say, *when two friends...were making...and,* &c.
[3] deverto, *with* ad.
[4] hospes. [5] qui quum.
[6] ille alter.
[7] *infin. after verb* appeared.
[8] sibi. [9] paro.
[10] idque visum pro nihilo habendum esse duxisset.
[11] recumbo.
[12] say, *to him sleeping.*
[13] non sibi subvenisset.
[14] ne, *preceded by* ut.
[15] *accus. and infin.*
[16] *participle.*
[17] say, *dung cast over* (*him*).
[18] commotus.
[19] ille. [20] praestò.
[21] mortuus. [22] *abl. absol.*

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46. An Eager Scholar.

Antisthenes used-to-urge upon his pupils *to*[1] pay diligent *attention*[2] to philosophy, but few *conformed to his advice.*[3] *This at length roused his displeasure,*[4] and he sent them all away; among *the*[5] number was Diogenes also. *He, however,*[6] being possessed with intense eagerness to learn, *kept coming*[7] to Antisthenes, and *refused*[8] to be sent away. Antisthenes at length threatened to strike him on the head with the staff which he was wont to carry in his hand; and *as even this threat had no fears for him, he once (actually) put it into execution.*[9] *Even then,*[10] Diogenes did not go away; but with a resolute mind exclaimed, "*Strike on,*[11] if so it pleases you; *here is my head for you:*[12] but you will never find the cudgel so hard *that shall drive*[13] me away from your discussions." Antisthenes at length admitted a pupil so desirous of learning, and *became greatly attached to him.*[14]

---

[1] ut. [2] opera. [3] obtempero.
[4] itaque tandem indignatus.
[5] *relative.* [6] qui quum.
[7] ventito. [8] nolo.
[9] say, *he once struck him, frightened not even by these threats.*
[10] neque tamen.
[11] percute.
[12] say, *I offer you (my) head.*
[13] quo abigas.
[14] eum maxime amavit.

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47. The Banker and the Knight.

Canius, a Roman knight, *having*[1] betaken himself to Syracuse, *for the purpose of enjoying leisure, not of doing business,*[2] *repeatedly said*[3] that he wished to purchase some gardens to which he might ask his friends, and where he might amuse himself *without anybody to interfere with him.*[4] When this had got about, one Pythius, a banker, told him that he had (some) gardens, (they were) not, indeed, for sale, but *Canius was welcome*[5] to use them as (if they were) his own: at the same time he invited the man to sup with him at his gardens on the following day. *The other*[6] promised (to come): *thereupon*[6] Pythius, *who, as a banker, was likely to have a good deal of influence*[7] with all classes of men, called some fishermen to him, and begged of them to fish the next day *in front*[8] *of* his gardens; and (further) told them what he wished them to do. At the (appointed) time Canius comes to supper. *A sumptuous*[9] banquet was prepared; before their eyes was *a large number*[10] of boats. (The fishermen) *severally*[11] brought what they had taken; the fish were thrown down at the feet of Pythius. Then says Canius, "*Pray,*[12] Pythius, what is (all) this? *Such a quantity*[13] of fish, *such a lot*[13] of boats?" "*Oh!*" said he, "*that's nothing strange;*[14] *all*[15] the fish in Syracuse are at this spot; *the people here*[16] cannot *do*

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[1] quum.
[2] otiandi, non negotiandi causâ.
[3] dictito.
[4] sine interpellatoribus.
[5] licere Canio.
[6] quum ille...tum Pythius.
[7] qui, ut argentarius, gratiosus esset.
[8] ante.
[9] opiparè, *adv.*
[10] multitudo.
[11] pro se quisque.
[12] quaeso.
[13] tantumne.
[14] quid mirum.
[15] quicquid est, *with noun in genitive.*
[16] isti.

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without[17] this villa (of mine)." Canius, *burning with desire to possess it*,[18] earnestly-begs Pythius to sell (it). (Pythius) at first *raises objections*.[19] (Well!) *to make a long story short*,[20] the man obtains (his wish): eager to buy, and rich (withal), he gives just as much as Pythius chose (to ask for it); *the bargain is closed*.[21] The next day Canius invites his friends; he arrives early himself; he sees not a single boat. He asks of his nearest neighbour whether there was any holyday among the fishermen, as he saw none of them[22] (about). "No (holyday) *that I know of*,"[23] replied the other; "but no one (is accustomed) to fish here, *and that made me wonder*[24] at what took place yesterday." Canius *waxed very wroth*.[25] But what was he to do?

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[17] careo.
[18] incensus cupiditate.
[19] gravor.
[20] quid mulfa.
[21] negotium conficit.
[22] eos nullos. [23] quod sciam.
[24] itaque mirabar.
[25] stomachor, *historical infin.*

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48. The Critical Cobbler.

Apelles, the celebrated painter, *used to exhibit*[1] works (he had) finished on a *platform*[2] (in view of) *the passers-by*,[3] and *concealing himself*[4] behind the picture used to listen *to any faults that were pointed out*[5] (in it), considering the public to be a sterner critic than himself. *The tale goes*[6] that a shoemaker found some fault with the shoes (of a picture). Apelles accordingly altered (them). On the following day the shoemaker passed by, and, elated at the alteration (in the shoes), began to *take exception*[7] to the leg. Upon this the *angry*[8] painter looked forth (from his hiding-place), *and said*, "*No, no*,[9] the shoemaker must not *go beyond his last*."[10]

---

[1] propono.
[2] pergula.
[3] *dat. after verb.*
[4] latens.
[5] quae vitia notarentur.
[6] ferunt.
[7] cavillari de.
[8] indignatus.
[9] denuntio, *followed by* ne.
[10] say, *criticise* (indico) *beyond the shoe.*

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49. The Buried Treasure.

Nitocris, queen of *Babylon*,[1] ordered a tomb to be built for herself in a *high*[2] and conspicuous position over the most frequented gate of the city, *with this inscription upon it*[3]—"*If any*[4] of the kings, who after me shall *reign over*[5] the Babylonians, shall be in want of money, let him open (my) tomb, and take as much as he pleases. But let him not open it, except he be in (urgent) need, *for he will gain nothing by doing so.*"[6] This sepulchre remained untouched, until the kingdom *passed into the possession of*[7] Darius, the son of Hystaspes, who *broke open the tomb*,[8] (and) found, not the money he had hoped, but (merely) the corpse, with these words *engraved*[9] (upon the coffin)—"Had you not been *too fond*[10] of base gain, and *possessed with an insatiable thirst*[11] for money, you would not be violating the sepulchres of the dead."

---

[1] say, *of the Babylonians.*
[2] editus.
[3] say, *and to be inscribed.*
[4] say, *if to any, with impers. verb.*
[5] say, *shall obtain empire amongst.*
[6] say, *it will not profit to have opened* (it).
[7] pervenit ad.
[8] resero, *abl. absol.*
[9] exaro.
[10] studiosus.
[11] say, *insatiable desire...possessed you.*

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50. Reverence for Age.

It was a law among the Lacedaemonians that young men should not only reverence and obey their parents, but that they should also *show respect*[1] *to* all aged men. Consequently *they made way*[2] *for* them (when they met them), rose from their seats, and stood *in respectful silence*[3] whilst they were passing by. *On one occasion*[4] at Athens some old man had come into the theatre *to witness*[5] the games, (and) in a crowded assembly room was nowhere made for him by his fellow-citizens. When, however, he came to the Lacedaemonian ambassadors, who *were present at the games,*[6] they all rose up and *provided him with*[7] a seat in the place of greatest honour amongst themselves. Upon witnessing this (act) the people *vociferously*[8] applauded the *good feeling*[9] of their guests. Whereupon one of the Lacedaemonians is said to have remarked—"The Athenians know *what is right*[10] but do not choose to do (it)."

---

[1] colo.
[2] de viâ decedo.
[3] quieti et verecundantes.
[4] quum, *with subj.*
supine.
[6] ludis intersum.
[7] do.
[8] maximo plausu.
[9] verecundia.
[10] quae recta sint.

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51. Brotherly Love.

Cato, when he was *quite*[1] a boy, *to the inquiry of some*[2] (people) whom he loved best of all, answered, "*My brother.*"[3] *Upon their asking*[4] him again, whom he loved *second best,*[5] he replied, "*My brother.*" *When the question was put to him*[6] a third time he gave the same answer, till (at length) they ceased *to question*[7] (him). That fondness and admiration for his brother increased *as he grew up;*[8] he never left his side; he *obeyed*[9] him in everything; *at the age*[10] *of* twenty years he had never supped, never even entered the forum, nor gone away *from home*[11] without his brother Caepio. The morals of each were excellent; but Cato's mode of life was the stricter (of the two). Consequently Caepio, when his frugality and temperance were being made the subject of praise, allowed that he might seem a *temperate*[12] man, *when compared*[13] with many of the Romans. "But," *he went on to say,*[14] "when I contrast my life with that of Cato, I seem to myself *to be no better than*[15] a Sippius." *The Sippius alluded to*[16] was a worthless fellow, addicted to *riotous living.*[17]

---

[1] admodum.
[2] say, *to some asking.*
[3] *acc.* [4] *participle.*
[5] secundum maximè.
[6] say, *being asked.*
[7] a percontatione.
[8] say, *with age.*
[9] praebebat se obedientem.
[10] natus. [11] peregre. [12] frugi.
[13] say, *if he were compared.*
[14] inquiebat.
[15] say, *to differ nothing from.*
[16] ille autem Sippius.
[17] luxuria.

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52. When do Kings hear the truth?

Antiochus, king of Syria, whilst *out hunting*,[1] had *in the ardour of the chase*[2] wandered away from his friends and attendants, and entered, unrecognised, the cottage of (some) poor men. (Whilst) supping with them he (purposely) *introduced*[3] a conversation about the king, that he might discover what was the opinion (entertained) about him by his hosts. Whereupon *he was told*[4] *that the king was*[5] in other respects good and praiseworthy, but that *from his intimacy with*[6] bad friends, he was (led to) neglect many things, and, *owing to*[7] his *excessive*[8] *fondness*[9] for hunting, frequently *paid no attention to*[10] matters that were (really) necessary. Antiochus *said nothing*[11] *at the time.*[12] But *when*[13] at sunrise the royal attendants came to *the*[14] cottage and brought (him his) purple robe and diadem, he remarked, *with a glance at*[15] those badges of royalty, "Verily, yesterday (was the) first (time) *since*[16] I put on these decorations (that) I heard *the truth spoken*[17] about myself."

---

[1] in venatione.
[2] feram persequendi studio.
[3] injicio.
[4] audio.
[5] *accus. and infin.*
[6] utor, *partic.*
[7] quod, *with subj.*
[8] nimis.
[9] *adj.*
[10] nihil curo.
[11] taceo.
[12] tum.
[13] postquam.
[14] illam.
[15] adspiciens.
[16] ex quo.
[17] veri sermones.

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53. The Macedonian Youth.

According to the ancient custom of Macedonia, the boys *belonging to the noblest families*[1] *attended*[2] Alexander *when he offered sacrifice.*[3] *One of these*[4] *had taken a censer*[5] (and) stood before *the king:*[6] (just then) a red-hot coal fell upon *his*[7] arm. And although it burnt *it*[8] so (severely) that the smell of *scorched flesh*[9] reached the nostrils of *those who stood by,*[10] he nevertheless repressed the pain *without uttering a sound,*[11] and held his arm quite still, *so as not*[12] to interrupt *Alexander in his sacrifice*[13] by *letting the censer drop,*[14] or *draw off the attention*[15] of the king by uttering a groan.

---

[1] nobilissimi. [2] praesto sum. [3] *participle.* [4] e quibus unus. [5] *abl. absol.* [6] ipsum. [7] *relative.* [8] *relative.* [9] adustum corpus. [10] *participle.* [11] silentio. [12] ne. [13] say, *the sacrifice of Alexander.* [14] say, *the censer being thrown away.* [15] turbo animum.

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54. A Noble Contest between Father and Son.

There lived at Murgentium, which is a town of Sicily, a man named Cambalus, in wealth and renown the foremost of his state. This man having upon one occasion gone out to hunt, had all but fallen into the hands of robbers, and began to hurry back on foot to the town. *Just then, as chance would have it,*[1] his father Gorgus met him *on horseback.*[2] (He) immediately alighted from his horse, and begged his son to *mount*[3] and fly *with all speed*[4] to the city. The son thereupon *refused to save his own life at the risk of his father's*;[5] nor would the father consent to escape the danger himself *by abandoning his son*[6] to certain death. And so (it happened that) whilst they were entreating *each other*[7] with tears (to escape), and *were each striving to gain their point,*[8] the robbers meantime came up and *put them both to the sword.*[9]

---

[1] tum fortè.
[2] equo vehens.
[3] say, *the horse being mounted, to fly.*
[4] protinus.
[5] say, *was unwilling to prefer his own safety* (salus) *to the safety* (incolumitas) *of his father.*
[6] *abl. absol.*
[7] alter alterum.
[8] ambo inter se certarent.
[9] utrumque confoderunt.

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55. Desire of Learning.

The Athenians had *passed a decree*[1] that *any*[2] citizen of Megara *who*[3] set foot in Athens, should be put to death, *so intense was the hatred of*[4] the Athenians for their *neighbours*[5] the Megareans. Euclīdes, who was a citizen *of Megara*,[6] had already before this decree (was passed) been accustomed *to frequent*[7] Athens and *attend the instructions of*[8] Socrates. But after the Athenians had sanctioned the decree, he used to come to Socrates, from Megara to Athens, *at the approach of night*,[9] before it grew dark, clad in a woman's long dress, and wrapped in a cloak of divers colours, and with a veil on his head, that he might participate in the wisdom and discourse of Socrates: *at dawn of day*[10] he again *set out upon his return journey of twenty miles*,[11] *dressed in the same disguise*.[12]

---

[1] say, *decreed*.
[2] qui esset.
[3] si.
[4] tanto odio flagrabant.
[5] finitimi homines.
[6] say, *at Megara*.
[7] esse.
[8] audire.
[9] sub noctem.
[10] sub lucem.
[11] viginti milia passuum redibat.
[12] eadem veste tectus.

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56. The Persian's Offering.

When the king[1] of the Persians was on a journey within the boundaries of his empire, it was the custom for gifts to be offered him by all the Persians. Of those who were engaged *in agriculture*[2] some presented oxen or sheep, others corn or wine; whilst the *poorer class*[3] (brought) milk, cheeses, *dates*,[4] and other fruits of trees which grew on *their*[5] lands. All these offerings were made *by them individually*[6] to the king, as he marched or rode past them, *not under the name of tribute but as a free gift.*[7]

Now a certain Persian, whose name was Sinaetas, had fallen in with Artaxerxes, surnamed Mnemon, at a distance from his *cottage*,[8] and had nothing *to offer*[9] the king; he was loth, however, that (the king) should seem to pass unhonoured by him. And so *he made the best of his way*[10] to a river *that flowed hard by*,[11] and *taking up*[12] water in (the hollow of) each hand, offered it to the king, *enhancing*[13] his present as far as he could *with (some) loyal and well-chosen expressions.*[14] Artaxerxes was wonderfully pleased both with the gift and the (good) feeling and expression of the giver, *and holding it a no less kingly act*[15] to receive small presents with a *good grace*[16] than to confer large ones (himself), said that he willingly accepted that (present of) water, *and was quite as much*[17] pleased with it as (he could have been)

---

[1] say, *to the king...making a journey*, &c., *dative after* offerri.
[2] in terrâ colendâ.
[3] pauperiores.
[4] dactylus.
[5] cujusque.
[6] a singulis.
[7] non tributi sed doni nomine.
[8] tugurium.
[9] quod posset offerre.
[10] cursu contendit.
[11] proxime praeterfluentem.
[12] *pass. partic.*, *agreeing with* water.
[13] exornans.
[14] faustis bonisque verbis.
[15] neque minus regium existimans.
[16] grato animo.
[17] neque minus.

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with the most costly gift. Subsequently he sent the man a considerable sum of money, with a Persian dress and a golden goblet, in which he might drink the water drawn from the river.

57. The King and his Courtier.

Prexaspes, one of his *favourites*,[1] warned King Cambyses, (who was) too much addicted to wine, *to*[2] drink more sparingly: drunkenness, *he said*,[3] was disgraceful in any man, most disgraceful in a king, *who was the cynosure of all eyes*.[4] To this he replied, "That you may *be certain*[5] that I never forget myself, and that I always *know what I am about*,[6] I will now give (you) a proof that both my eyes and my hands are even after drinking *fit for duty*."[7] He then drinks more plentifully than at other times, and from larger cups: *and in* (*this*) *heavy intoxicated condition*[8] orders the son *of the man who had found fault with him*[9] to step forth beyond the threshold, and to stand with his left hand raised above his head. Then he bent his bow and pierced the very heart of the youth, *which he had declared should be his aim*.[10] *Whereupon*[11] he pointed out to the father the arrow fixed in the very heart (of his son), and asked him whether he had a sufficiently steady hand. *The father declared*[12] that Apollo could *not* have sent an arrow *with a truer aim*.[13] What think you, boys, of *such*[14] a king and such a father?

---

[1] carissimus. [2] ut. [3] *partic.*
[4] say, *upon whom the eyes of all were intent.*
[5] scio.
[6] compos mentis sum.
[7] in officio.
[8] et jam gravis et tomulentus.
[9] objurgatoris sui.
[10] *for he said he aimed at it.*
[11] quo facto.
[12] at illo negavit.
[13] certius. [14] hic.

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58. Diligence conquers all Difficulties.

Demosthenes is said to have possessed[1] such earnestness and such perseverance as to have *at the outset*[2] got the better of *natural infirmities*[3] by (sheer) diligence and application. *For though he had such an impediment in his speech*[4] that he could not pronounce the first letter of the very art[5] he was studying, *he accomplished* (*so much*) *by dint of practice*,[6] that no one was considered *to have a more distinct utterance*.[7] Afterwards, *finding a difficulty in respiration*,[8] by (habitually) keeping in his breath while speaking, *he was so far successful*,[9] that in one *unbroken sentence*[10] *he raised and lowered his voice but twice*.[11] *Moreover*,[12] he *put pebbles in his mouth*,[13] (and then) accustomed himself to declaim several verses *at the top of his voice*[14] *without drawing breath*,[15] *and that not*[16] standing in (one) place, but walking about, and (even) *going up*[17] a steep ascent. He is farther said to have built an underground room, in which at times he shut himself up for two or three months together, and bestowed (great) attention upon his voice and gestures: he even *shaved*[18] the *crown*[19] of his head so that he could not go out in public.

---

[1] say, *there was said to be in Demosthenes.*
[2] primum.
[3] impedimenta naturae.
[4] quumque ita balbus esset.
[5] that is, oratory.
[6] perfecit meditando.
[7] planius esse locutus.
[8] quum spiritus ejus esset angustior.
[9] consecutus est, *foll. by* ut.
[10] continuatio verborum.
[11] binae ei contentiones vocis et remissiones continerentur.
[12] quippe.
[13] *abl. absol.*
[14] summâ voce.
[15] uno spiritu.
[16] say, *and he not*, neque is.
[17] ingredior, *foll. by abl.*
[18] say, *and having even shaved* (*abl. absol.*).
[19] media pars.

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59. A Generous Rival.

Aeschines, the orator, when he had *left*[1] Athens and betaken himself to Rhodes, is reported to have read, *at the request of its inhabitants*,[2] that celebrated speech which he made against Ctesiphon in opposition to Demosthenes. *After having read it through*,[3] he was asked on the following day *to read* (*to them*) *the speech*[4] which Demosthenes had spoken in defence of Ctesiphon. *This*[5] he delivered in a smooth and sonorous voice, (and) remarked to his admiring (audience), "(Ah!) *how much greater would have been your admiration*[6] had you but heard (the orator) himself."

[1] cedo. [2] rogatus a Rhodiis. [3] say, *which being read through.* ut legeret etiam illam. [5] quam quum. [6] say, *by how much more would you have admired, if* . . . .

60. Alexander's Kindness.

Alexander the Great was kind and generous to a degree. (One day) a common soldier in the Macedonian army was driving a mule laden with gold belonging to the king. The animal being wearied out, *he lifted up* the packages and *carried*[1] them on his own shoulders. The king saw him *staggering*[2] under the weight, and, *aware how the matter stood*,[3] said to him, just as he was going to lay his burden down, "*Don't fatigue yourself*,[4] but *bring* the rest of your journey *to an end*,[5] and carry this to your own tent."

[1] say, *he carried the packages* (sarcinas) *having-been-lifted-up.* [2] oppressus. [3] re intellectâ. [4] noli defatigari. [5] absolve.

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61. The Shrew.

Xanthippe, the wife of Socrates, the philosopher, is said to have been of *an excessively morose and quarrelsome disposition.*[1] Alcibiades, astonished at her *outrageous conduct,*[2] asked Socrates *the reason why*[3] he did not drive such a *disagreeable*[4] woman from his house. "Because," said Socrates, "whilst *I put up with her freaks*[5] at home, I am accustoming and *training myself*[6] to bear with greater ease the *wanton and unjust treatment*[7] of other people out of doors."

---

[1] morosa admodum et jurgii cupida.
[2] intemperies.
[3] quaenam ratio esset cur.
[4] acerbus.
[5] illam talem perpetior.
[6] exerceor, *followed by* ut.
[7] petulantia et injuria.

62. Extraordinary Knowledge of Languages.

Mithridates, the *renowned*[1] king of Pontus and Bithynia, who was vanquished in war by Cn. Pompey, *understood*[2] the languages of the five-and-twenty nations which he had under his dominion; he *never*[3] conversed with the men *belonging to these nations*[4] through an interpreter, but spoke with each in his own tongue *just as fluently*[5] as if he had been (a native) of the same state.

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[1] inclitus.
[2] percalleo.
[3] neque...unquam.
[4] *genitive.*
[5] non minus scitè.

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63. The Master-slave.

As Diogenes was sailing to the island of Aegina, he was taken (prisoner) by pirates, and *brought*[1] to Crete, and there *sold*.[2] When the crier (at the auction) asked him *in what he was skilled*,[3] he replied, "*in ruling*[4] men;" and at the same time pointed with his finger to a certain Corinthian *called*[5] Xeniades, (who was) decked out *in gorgeous costume*,[6] and said, "Sell me to this man; he wants a master." Xeniades accordingly purchased him, *took him home and appointed*[7] him preceptor to his children; and set him over his whole house. He *fulfilled the duties of this office in such a manner*,[8] that Xeniades often remarked; "A good genius has entered my house."

---

[1] deduco. [2] venundo.
[3] quid calleret.
[4] *infinitive*. [5] nomine.
[6] magnificus cultus.
[7] say, *gave him being taken home* (secum ductum) (*as*) *a preceptor*.
[8] in hoc munere ita se gessit.

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64. Diogenes and his Cup.

Diogenes used to carry with him everywhere a wooden cup, in which he drew water *to drink*[1] from the spring or river. But when *one day*[2] he saw a boy *taking up water to drink*[3] in (the hollow of) his hands, *he threw away his cup with the words*,[4] "*Begone*,[5] what need I of thee? I can do without thee; *for the future*[6] my hands shall perform *this*[7] office for me."

[1] et biberet. [2] quondam. [3] aquam sibi haurientem. [4] say, *throwing away the cup, he said. . . (In direct narration,* inquit *is always inserted after the first word or two of the spoken clause, like our* said he: *so here it comes after* apage.) [5] apage. [6] in posterum. [7] idem.

65. Who is Happy?

Upon Socrates being asked[1] *whether*[2] he did *not* consider king Archelaus, the son of Perdiccas, who was held (to be) the most fortunate man *of his time*,[3] a happy man, "I do not know," he replied, "for I have never conversed with him." "Can you not then say even of the great king of the Persians, whether he is happy?" "*How*[4] can I," he replied, "when I do not know how good a man he is, (or) how learned?" "What! do you consider a happy life *consists in such qualities?*"[5] "*Yes; I fully believe*[6] that the good are happy; the wicked miserable." "Is Archelaus, then, miserable?" "Certainly, *if he is not a good man.*"[7]

[1] say, *when it was asked of Socrates.* [2] nonne. [3] tum. [4] an. [5] in eo situs. [6] ita prorsus existimo. [7] si injustus.

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66. The Painter and the King.

Apelles was *an especial favourite*[1] with Alexander the Great, both on account of his skill and his *genial disposition.*[2] *Thus it was that*[3] the king frequently-came to his *studio,*[4] and had (moreover) forbidden, by an edict, *his likeness to be taken*[5] by any other (painter). *On a subsequent occasion,*[6] when (Alexander) *was making several crude remarks*[7] in his studio about the art of painting, and about colours, Apelles remarked good-temperedly, "Be silent, pray, *or you will get laughed at*[8] by the boys who are *rubbing*[9] the colours." So great was his influence with a king, *who in other respects was of a hasty temper.*[10]

---

[1] gratissimus. [2] comitas. [3] quare. [4] officina. [5] se pingi. [6] postea. [7] imperite multa dissero. [8] ne ridearis. [9] tero. [10] alioquin iracundus.

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67. The Integrity of Phocion.

Phocion, the Athenian, was surnamed "the good" on account of the integrity of his life. *He was never otherwise than poor,*[1] though he *might have amassed great wealth*[2] from the many distinctions conferred upon him, and *the highest offices of state,*[3] which were given him by the people. *Upon his*[4] refusing a large present of money from King Philip, the ambassadors urged him to accept it, and warned him at the same time *that though*[5] he might easily do without it himself, still he should *make provision*[6] for his children, *who would find it difficult*[7] *in very poor circumstances*[8] to keep up *the great reputation inherited from their father.*[9] To them he replied, "If they *prove*[10] like me, this little farm, which has brought me to such high honour, will support them; if they *turn out*[11] unlike me, I do not choose their extravagance to be maintained and encouraged at my expense."

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[1] fuit enim perpetuo pauper.
[2] divitissimus esse possum.
[3] potestates summae.
[4] Hic quum.
[5] si.
[6] prospicio.
[7] say, *to whom it would be difficult.*
[8] in summâ paupertate.
[9] tanta paterna gloria.
[10] erunt.
[11] futuri sunt.

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68. The Areopagus.

The Areopagus was the most sacred and the strictest *court of law*[1] at Athens. *In it*[2] the judges, that they might not be moved (to compassion) by the pitiable aspect of the accused, *held the trials*[3] *in the depth of night*,[4] *without any lights being brought in*;[5] and amidst profound silence they recorded their verdict *on a voting-tablet*,[6] in such a manner that *no one* (*judge*) *knew*[7] the verdict of the other.

These Areopagites once condemned (to death) a boy who was in the habit of tearing out the eyes of quails, *the ground of their judgment being*,[8] that *such an act*[9] was the mark of a most destructive temper, *and one that would be fraught with evil to many*,[10] if it were (suffered) to grow to maturity. These same men *used to make*[11] the most searching enquiry *as to how each Athenian employed himself*,[12] or by *what occupation*[13] he *gained his livelihood*,[14] in order that men might live honestly, *under the consciousness*[15] that *they must give*[16] an account of their (mode of) life.

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[1] consilium. [2] ibi.
[3] judicia exerceo.
[4] ipsâ nocte.
[5] *abl. absol.*
[6] tabella.
[7] say, *the one was ignorant of*, &c.
[8] judicantes. [9] id.
[10] multisque malo futurae (*sc.* mentis).
[11] *use impers. verb—it was wont to be inquired most searchingly by*, &c.
[12] quid quisque Atheniensium ageret. [13] quonam quaestu.
[14] say, *he sustained life.*
[15] memores. [16] *partic. in* dus.

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10. Extraordinary Deaths.

When Aeschylus, the Athenian, who is called "the Father of Tragedy," was staying in Sicily, and was sitting there in some sunny spot, an eagle let fall a tortoise upon his bald head which it took for a stone. He was killed by the blow. Empedocles, who has also a great name among Greek poets, was torn to pieces by dogs, as he returned home from a supper. Philippides, a writer of comedies, when he had his expectation to drink [illegible] in a golden [illegible], and was accordingly [illegible] in his mouth, died suddenly from the effect of joy.

[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

74. Pericles and the Eclipse.

Pericles *was on the point of setting out*[1] for the war with the *Athenian*[2] fleet, (and) had already gone on board his trireme. *It happened that*[3] at that very juncture *there was an eclipse of the sun.*[4] When darkness *was spread over*[5] the sky, and terror had *come upon*[6] all, *as though they witnessed some great prodigy,*[7] Pericles, seeing the helmsman (of his ship) *stupefied with fear,*[8] threw a *cloak*[9] over his eyes; and when thus *muffled,*[10] asked him whether this was *anything very terrible,*[11] or portended any disaster (to him). He *replied,* "*No.*"[12] Then said Pericles, "What *difference is there*[13] between this and that, except that that which has shrouded the heaven in darkness is *greater*[14] than a cloak?"

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[1] *partic. in* rus.
[2] *gen. plural.*
[3] forte.
[4] defecit sol.
[5] obduco, *with dative.*
[6] incedo, *with accus.*
[7] ut magno prodigio oblato.
[8] trepidus et stupens.
[9] chlamys.
[10] tectus.
[11] quid horrendi.
[12] negavit.
[13] interest.
[14] grandius.

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75. The Faithful Dog.

King Pyrrhus, while on a journey, fell in with a dog, which was *keeping guard over*[1] the body of a man (who had been) slain. *Upon being told*[2] that it had been sitting there for now three days without any food, and would not leave the corpse, he ordered the man to be buried, but the dog to be taken along with him, *and every care taken of it.*[3] A few days after there is held a *review*[4] of his soldiers. They pass *before the king's seat*[5] *in single file.*[6] The dog was there. *He remained*[7] quiet, *and made not a sound,*[8] (but) as soon as he caught sight of the *assassins*[9] of his master passing by, he rushed *furiously*[10] forward and barked at them, turning round *at the same time*[11] to Pyrrhus, in such a way, too, that *in the opinion of the king,*[12] as well as of all who were present, *great suspicion attached to the men.*[13] They were, accordingly, *apprehended,*[14] (and) *upon the trial being held,*[15] and some slight *evidence*[16] adduced *from other quarters,*[17] they *confessed*[18] the murder (and) suffered punishment.

---

[1] custodio. [2] quum audisset.
[3] curo diligenter.
[4] lustratio.
[5] sedente rege. [6] singuli.
[7] is, quum antea fuisset.
[8] tacitusque. [9] percussor.
[10] furens. [11] identidem.
[12] say, *not only to the king, but,* &c.
[13] say, *they were brought into suspicion.* [14] *participle.*
[15] quum quaestio instituta esset.
[16] indicium. [17] aliunde.
[18] *participle.*

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76. Hannibal at Ephesus.

When Hannibal, *on his expulsion*[1] from Carthage, had come as an exile to Ephesus, he was invited by his hosts, *should it be agreeable to him*,[2] *to*[3] hear Phormio the philosopher. *Upon*[4] his saying that he should like (to do so), Phormio is stated to have spoken for some hours upon the duty of a commander, and upon military affairs in general. *Whereupon*[5] *all the rest of his audience*[6] were marvellously pleased, and asked Hannibal what he thought of *their*[7] philosopher. *Upon this*[8] the Carthaginian is said to have answered frankly that he had frequently seen many mad old men, but *a madder*[9] than Phormio he had never seen.

---

[1] *participle.*
[2] si vellet.
[3] ut.
[4] quumque.
[5] tum, quum.
[6] say, *the rest who heard him.*
[7] ille.
[8] hic.
[9] qui magis deliraret.

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77. Diogenes and Alexander.

The Greeks had assembled at the Isthmus, *for the purpose of*[1] declaring war against the Persians, and appointed Alexander, king of Macedonia, general in this war. *All who were renowned*[2] for (military) exploits, or for learning, flocked together to Alexander, to *pay their respects, and wish him success.*[3] Diogenes alone was wanting; *he*[4] was *living*[5] at that time near Corinth, (but) *did not trouble himself*[6] about Alexander. *He, however,*[7] waited for him *for some considerable time,*[8] and at length, (wishing) *to make the man's acquaintance,*[9] *went to see*[10] him with his attendants. He found him *sunning himself in the open air.*[11] Diogenes, on the approach of such a crowd of men, raised himself up a little, and looked at Alexander. Alexander *greeted*[12] him courteously, and asked him, *if there was anything he could do for him,*[13] to mention it. But Diogenes (replied), "*All*[14] I ask of you is to *step aside*[15] a little out of the sun." Alexander was amazed at a man *who had such an utter disregard for everything.*[16] And when his attendants, *as they went away,*[17] *were turning him into ridicule,*[18] he remarked, "*By my troth,*[19] were I not Alexander, I would wish to be Diogenes."

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[1] ut, *with subj.*
[2] quicunque... laude florebant.
[3] salutantes ac gratulantes.
[4] qui.
[5] dego.
[6] nihil curans.
[7] qui quum.
[8] satis diu.
[9] ut hominem cognosceret.
[10] proficiscor ad.
[11] sub dio apricans.
[12] *historical present.*
[13] si quid opus esset.
[14] hoc unum.
[15] recedo.
[16] omnia contemnentis animo.
[17] *partic.*
[18] derido.
[19] ego vero... sane.

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78. Hannibal in Syria.

When Hannibal on his expulsion from Carthage *went to stay*[1] with Antiochus, king of Syria, the king *passed before him in review*[2] immense *bodies of troops*,[3] which he had equipped *with the view of making*[4] war against the Roman people. He showed him an army decorated with gold and silver ornaments; he also *brought on*[5] (the field) chariots (armed) with scythes, and elephants with towers, and cavalry glittering with their bits, *housings*,[6] collars, and *breast-trappings*.[7] And *then*[8] the king, elated at the sight of an army so great (in numbers) and so *splendidly equipped*,[9] turned to Hannibal and remarked, "Do you think this army can *be matched with that of the Romans?*[10] and (do you think) all this will be enough for the Romans?" To this Hannibal, jeering at the cowardice and weakness of his soldiers (though so) splendidly equipped, replied, "*It is my belief*[11] all this will be enough, *quite*[12] enough, for the Romans, *however greedy*[13] they may be." Nothing, *certainly*,[14] could have been said more smart or cutting: the king had put the question with respect to the number of the army, *whether it would be a match for that of the Romans;*[15] *Hannibal's answer had reference*[16] to the booty (the Romans would acquire).

---

[1] commoror.
[2] ostendit ei campo.
[3] copiae.
[4] *partic. in* rus.
[5] induco.
[6] ephippia.
[7] phalerae.
[8] ibi.
[9] ornatus.
[10] conferri cum Romano.
[11] credo.
[12] plane.
[13] etiamsi avarissimi.
[14] prorsus.
[15] num par futurus esset Romanis.
[16] respondit Hannibal de.

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79. Plutarch and his Slave.

Plutarch ordered his slave, *a worthless and insolent fellow*,[1] but clever and *well read*[2] in the books of the philosophers, for some offence to be stripped of his tunic and *to be flogged*.[3] *When the flogging commenced*[4] *the man objected*[5] that he did not deserve *to be beaten*,[6] that he had done *nothing wrong*, (committed) *no crime*.[7] At length he began to *call out*[8] *whilst the beating was going on*,[9] that Plutarch was not acting *as*[10] became a philosopher; that it was disgraceful to be angry; that he had often *dilated*[11] on the evil of anger; moreover he had written a very beautiful *treatise*[12] on that subject; that it was by no means *consistent*[13] with what he had written in that treatise, that he was now, *out of mere passion*,[14] *inflicting*[15] *such a severe whipping*[16] upon him. *At this*[17] Plutarch observed, in a mild and gentle manner, "What then, I am beating you, (it is true); but do I seem to you to be in a rage? Can you tell by my countenance, *or*[18] by my voice, *or*[18] by my (heightened) colour, *or*[18] even by my words, that I am

---

[1] nequam homo et contumax.
[2] versatus.
[3] caedi loro.
[4] say, *when he began to be flogged*.
[5] ille obloquebatur.
[6] ut vapularet.
[7] nihil mali, nihil sceleris.
[8] vociferor.
[9] inter vapulandum.
[10] ita ut.
[11] edissero.
[12] liber.
[13] convenio.
[14] tam iratus.
[15] mulco.
[16] say, *many stripes*.
[17] tum.
[18] an.

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carried away by anger. My eyes, I think, are not fierce, *nor am I foaming at the mouth,*[19] nor am I roaring *savagely,*[20] nor am I saying *anything I should be ashamed of or regret,*[21] *and certainly I am not*[22] trembling with anger. All these things, *though you may not be aware of it,*[23] *are the customary*[24] signs of anger." And at the same time turning to the man who was flogging, he said, "In the mean time, whilst I and this (fellow) are discussing (the matter), do you *go on with your task.*"[25]

---

[19] neque os turbidum.
[20] immaniter.
[21] pudenda aut poenitenda.
[22] neque omnino.
[23] si ignoras.
[24] say, *are wont to be.*
[25] hoc age.

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80. The Bull of Phalaris.

Perillus, a clever artificer, when he had come to Agrigentum, *with the view of*[1] pleasing Phalaris, the tyrant of this state, *constructed*[2] a brazen bull *with consummate skill;*[3] in *its*[4] side he placed a door (so contrived) that when any one (was) *shut in,*[5] (and) put to the torture *by lighting a fire under it,*[6] *his cries resembled the bellowing of a bull rather than the voice of a man.*[7] He offered this bull to the tyrant, whom he knew to be delighted with *any fresh expedient for human torture,*[8] and asked for a reward for his invention. The tyrant, however, ordered (Perillus) himself to be the first to be shut up in the bull, and *roasted*[9] (alive).

---

[1] ut, *with subj.*
[2] fabricor.
[3] artificiosissimus.
[4] *relative.* [5] *participle.*
[6] subjectis ignibus.
[7] say, *he seemed to emit the bellowing of a bull, not the voice of a man.*
[8] novis hominum tormentis.
[9] comburo.

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81. Apelles and Ptolemy.

Whilst Apelles was the companion of Alexander, there was a *constant feud*[1] *between him and Ptolemy.*[2] When the latter had become king of Aegypt, after the death of Alexander, Apelles during a voyage *was driven ashore at Alexandria by a violent storm.*[3] Thereupon (some) rivals of his *instigated*[4] (some one) to invite him in the king's name to supper. Apelles *was surprised*[5] at receiving such an invitation from his old enemy, but nevertheless came to the supper. Ptolemy *gets in a rage.*[6] "What do you *mean?*"[7] he says. "Who asked you here?" As Apelles could not give the name of the man who had invited him, *he seized a coal*[8] from the hearth, and sketched his likeness on the wall *with such skill*[9] that the king, *from the very commencement of the sketch,*[10] recognised the face *of the man who had played the trick.*[11]

---

[1] simultates.
[2] say, *to Apelles...with Ptolemy.*
[3] vi tempestatis Alexandriam expulsus est.
[4] suborno.
[5] *historical present.*
[6] indignor.
[7] volo.
[8] *abl. absol.*
[9] ita.
[10] protinus inchoatâ imagine.
[11] fraudator.

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82. The Obedient Servant.

P. Piso, the orator, *to prevent being interrupted*[1] (when) engaged in study, ordered his servants not to say anything unless they were asked a question. It happened (one day) that he directed Clodius, who *was holding office*[2] at that time, to be invited to a banquet. The supper-hour *had arrived.*[3] All the other guests were present. Clodius alone was waited for. Piso *several times*[4] sent out the servant *whose business it was*[5] to ask the guests, *to see*[6] *whether*[7] he was *not* coming. *When evening came,*[8] and his arrival was (now) despaired of, Piso said to his servant, "Tell me whether by any chance you (failed) to invite Clodius." "I did invite him," replied he. "Why then has he not come?" "Because he declined to come." "Why then didn't you tell me so *at once?*"[9] "Because *you never asked me*[10] about it."

---

[1] ne... interpellaretur.
[2] magistratum gero.
[3] instabat.
[4] aliquoties.
[5] say, *who was accustomed.*
[6] *supine.*
[7] nonne.
[8] vespere jam facto.
[9] statim.
[10] say, *I was not asked by you.*

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83. The Talking Crow.

After the victory *of Actium*,[1] *amongst those who came to congratulate Augustus there approached him a certain man*,[2] having with him a crow which he had taught *to*[3] say, "Hail, Caesar, Conqueror, Emperor!" Caesar struck *with the cleverness of the bird*[4] bought it *for twenty thousand sesterces*.[5] Being greeted in a like manner by a parrot, he ordered it to be purchased. *He was amused in the same way*[6] with a magpie, and it also he bought. These instances induced a poor shoemaker *to teach*[7] a crow a similar salutation. Often when wearied with his task he would say to the bird, *when it did not give the required answer*,[8] "*I have lost my time and my trouble.*"[9] At length, however, the crow learnt to speak the address. Then he brought the bird to Augustus. *He*, *however*,[10] upon hearing the crow's greeting, remarked, "I have *plenty*[11] of such saluters at home." Whereupon the crow added *very opportunely*,[12] "I have lost my time and my trouble." *At this*[13] Augustus laughed, and ordered the bird to be purchased *at a* (still) *higher price than he had hitherto given for the others*.[14]

---

[1] Actiacus *adj.*
[2] Augusto occurrit quidam inter gratulantes.
[3] ut.
[4] avis officiosa.
[5] 177*l.* 1*s.* 8*d.* *of our money.*
[6] idem miratus.
[7] ut instituerat, *followed by* ad.
[8] non respondentem.
[9] Oleum et operam perdo, *was a proverb among the Romans.*
[10] qui quum.
[11] satis.
[12] apposite.
[13] quo facto.
[14] quanti nullam etiamtum emerat.

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84. The Reward of Hospitality.

Seleucus, king of Syria, having lost all his forces in the battle against the Galatians, threw away his diadem, and fled on horseback with three or four attendants. After wandering for a long time over pathless places, and already despairing *of finding shelter*,[1] he at length came to a cottage, and, *meeting*[2] by chance with its owner, asked for bread and water. The man not only (supplied him with) this, but also offered with liberality and kindness whatever else the country afforded. *Moreover*[3] upon his recognizing the king's face, he (could) not suppress his delight, *and did not further the king in his wish to preserve his incognito*,[4] but when he led him into the road on his departure, said, "Farewell, king Seleucus." Thereupon the king *stretched out his hand and drew him towards him*,[5] as if to kiss him; (at the same time) he signified to one of his attendants with a nod to cut off the man's head with his sword. Now if he had but kept silent, and restrained himself for a while, he would shortly afterwards, *when the king was again in flourishing circumstances*,[6] have received perhaps a greater reward for his silence, than for his hospitality.

---

[1] de deverticulo.
[2] quum, *with subj.*
[3] quumque.
[4] nec dissimulationem regis latere cupientis adjuvit.
[5] say, *drawing him towards him with outstretched right hand.*
[6] a rege rursus florente.

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85. Anaximenes.

Alexander the Great had *employed*[1] Anaximenes *of Lampsacus*[2] *to instruct him in oratory*,[3] a circumstance which *was* afterwards *the means of saving*[4] Lampsacus. For Alexander had determined upon destroying the city, *in consequence of its having taken the side*[5] of Darius against himself. *When therefore he beheld*[6] Anaximenes coming forth from the city, not having a doubt but that he was coming to sue for mercy in behalf of his native place, he swore by the gods he would not grant the petition the other was going to prefer. Upon hearing this the crafty orator begged the king to destroy Lampsacus. *Thus it was that*[7] by reason of his oath and the cunning petition of his (former) teacher, he *pardoned*[8] the offence of the men of Lampsacus.

---

[1] utor.
[2] Lampsacenus.
[3] eloquentiæ magister.
[4] saluti fuit.
[5] quod a partibus... stetisset.
[6] itaque conspicatus.
[7] ergo.
[8] gratiam facio—*gen. of thing, dative of person.*

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86. The Death of Archimedes.

On the taking of Syracuse, which Archimēdes had long defended with his wonderful engines, Marcellus, the Roman general, gave orders, that no one should *injure the person*[1] of Archimedes. He, however,—while with his attention and eyes fixed on the ground he was drawing figures in the dust,—was asked by a Roman soldier, who with drawn sword had forced his way into the house for the sake of making plunder, who he was. In the *too-engrossing*[2] ardour of his study, *the only answer he returned was*,[3] "Don't spoil my circles." He was consequently put to death by the soldier *who did not know*[4] who he was.

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[1] vim facio, *with dat. of person.*
[2] nimius.
[3] say, *he answered nothing but this.*
[4] say, *being ignorant.*

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87. The Art of Painting.

There lived, once upon a time,[1] two celebrated painters, one called Zeuxis, the other Parrhasius. On one occasion these men *entered into a competition*[2] in their art. Zeuxis had painted (some) grapes, and imitated the *reality*[3] of nature so (successfully), that birds flew to the picture. Then Parrhasius brought a picture, in which he had painted a linen cloth. Zeuxis deceived (by the likeness) thought it was a real cloth, with which the picture was concealed. Accordingly when Parrhasius seemed *to be making a somewhat long delay*[4] he begged (him) to remove the cloth, and exhibit the picture. Thereupon, *perceiving his mistake,*[5] he yielded the *pre-eminence*[6] to Parrhasius; for *he*[7] (he said) had (only) deceived the birds, (but) Parrhasius (had deceived one who was) himself a painter. *On another subsequent occasion*[8] Zeuxis painted a boy carrying grapes. When a bird flew towards them, Zeuxis remarked, "(Ah,) I have painted the grapes better than (I have) the boy: for *if I had worked out this part of the picture as skilfully as the other,*[9] the bird *should*[10] have been afraid (to approach)."

---

[1] fuerunt olim.
[2] certamen ineo.
[3] veritas.
[4] diutius moror.
[5] *abl. absol.*
[6] palma.
[7] *acc. and infin.*
[8] postea rursus.
[9] si hanc quoque picturae partem consummassem.
[10] debeo.

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88. The two Painters.

Apelles and Protogenes were the most renowned painters of their age. Protogenes lived at Rhodes; Apelles sailed *thither*[1] eager *to inspect*[2] the works of Protogenes (who was) only known to him by fame—and went straightway to his studio. Protogenes was not at home, but an old woman was (there), keeping guard over a picture of considerable size, *which stood upon an easel.*[3] She answered that Protogenes was out, and asked, *who, she should say, had inquired for him.*[4] (Say) *this man,*[5] replied Apelles, and seizing a brush, he drew an *extremely slender coloured line*[6] along the picture. *When Protogenes returned, the old woman acquainted*[7] him with what had passed. The painter at once (upon) noticing the slenderness of the line, observed, "Certainly Apelles has been here, for no one else could have done so delicate a (piece of) work." Then he drew himself a still more delicate line in a different colour *along the other*[8] (line), *and went away, telling*[9] (the old woman) that if *the stranger*[10] returned, she was to show it him, and to add that this was the man he sought. Apelles returned, and drew lines *in a different colour still,*[11] leaving no further room for a line *of greater minuteness.*[12] Upon this Protogenes, confessing himself beaten, went to the harbour to look for his guest.

---

1 quo quum.
2 *gerund.*
3 in machinâ aptata.
4 say, *by whom she should say he had been inquired for.*
5 ab hoc.
6 linea ex colore summae tenuitatis.
7 say, *to Protogenes having returned the old woman showed,* &c.
8 in illâ ipsâ.
9 say, *and going away directed.*
10 ille.
11 tertio colore. 12 subtilior.

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89. Demosthenes as an Advocate.

Demosthenes was once defending a man on a capital charge, and seeing the judges *paying but indifferent attention*,[1] said, "Give me your *attention*[2] for a little while, (and) I will relate a strange and amusing circumstance." At these words they pricked up their ears, (and) he went on:—"A certain young man had hired an ass, *to*[3] use on a journey from Athens to Megara. Whilst on his way, the noontide heat *became very oppressive*,[4] and there being no shade to keep off the rays of the sun, *he took off the pack-saddle*,[5] and sitting under the ass, sheltered himself with its shade. The *driver*,[6] however, forbad him to do so, and thrust him *away*,[7] declaring that the ass (only) had been hired, and not the ass's shadow. The other maintained, on the contrary, that he had hired the shadow of the ass as well. *So sharp grew*[8] the contention between them, that they even came to *blows*.[9] At last they *go off*[10] to law." When Demosthenes had spoken thus far, seeing the judges listening very attentively, he suddenly stepped down from the *rostrum*.[11] *Upon*[12] being called back by the judges, and requested *to go on and narrate*[13] the rest of the story, he said, "*How is it that you wish*[14] to hear about the shadow of an ass, (and yet) *feel it a burden*[15] to listen to the cause of a man *who stands in peril of*[16] his life?"

---

[1] parum attentus.
[2] aures.
[3] quem, *with subj.*
[4] ingravesco.
[5] depositis clitellis.
[6] agaso.
[7] inde.
[8] adeo exarsit.
[9] manus.
[10] ambulo.
[11] suggestus.
[12] tum.
[13] ut pergeret enarrare.
[14] say, *What? does it please you*, &c.
[15] gravor.
[16] periclitans de.

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90. The Giant Robber.

Hercules once came into Italy from Spain, when after killing king Geryon he had carried off his oxen, (which were) of remarkable beauty. Driving these oxen before him he crossed the river Tiber by swimming, and lay down on a grassy spot *by its banks,*[1] in order to refresh his cattle with rest and good pasture, being himself, too, somewhat wearied with his journey. There, while overtaken with sleep, a shepherd *who inhabited*[2] that spot, named Cacus, a man of formidable strength, captivated by the beauty of the oxen, determined *to make them his own.*[3] He was well aware, however, that, if he drove the herd into his cave, *their*[4] footmarks would (quickly) bring their owner *in his search*[5] to the spot. So he drew the oxen into the cave *backwards*[6] by their tails. Hercules *at the first dawn of day*[7] roused himself from sleep, *and casting his eyes over*[8] his herd, noticed that *some of them were missing,*[9] and (at once) proceeds to the cave *hard by*[10] if haply their footsteps led in that direction. When however he saw all the footprints *turned away from the cave,*[11] and leading in no other direction, he (was utterly) confounded and *perplexed,*[12] (and) commenced forthwith to drive his herd

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[1] prope eum.
[2] accola (*subst.*).
[3] averto eam praedam.
[4] ipsa.
[5] *participle.*
[6] aversus, *adj.*
[7] ad primam auroram.
[8] quum ... oculis perlustrasset, et.
[9] partem abesse.
[10] proximus.
[11] foras versus.
[12] incertus animi.

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from the *ill-omened*[13] spot. *Just then*[14] some cows lowed, (as they were) driven away, *out of regret for their (companions) whom they were leaving behind,*[15] and the lowing being returned from the cattle shut up within the cave, at once brought Hercules (to the spot). Cacus *thereupon*[16] endeavoured by force to prevent *his* entering the cave, (but) fell dead with a blow from the club of Hercules.

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[13] infestus.
[14] inde quum.
[15] desiderio relictarum motae.
[16] quem quum.

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91. Sanctity of an Oath among the Romans.

An oath among the Romans was observed inviolately and *with great sanctity.*[1] After the battle *of Cannae,*[2] Hannibal, the general of the Carthaginians, sent to Rome ten (men) chosen from the Roman captives, and *stipulated*[3] with them that, if it seemed (good) to the Roman people, an exchange of prisoners should be made. Before setting out *they were bound by an oath*[4] to return to the Carthaginian camp, in case the Romans would not exchange prisoners. The ten captives come to Rome. They lay before the senate the instructions of the Carthaginian commander. *The senate refused*[5] an exchange. The parents, kinsmen, and relatives of the prisoners embraced them, and entreated them *not to return*[6] to the enemy. Then eight of them made answer that they were bound by their oath, and set out forthwith to Hannibal. The two remaining (prisoners) stayed at Rome, and declared that they were released from their oath, because, after they had gone out of the enemy's camp, they had returned on the same day, as though they had forgotten something, and had thus *complied with*[7] the oath by which they had promised to return. This fraudulent *stratagem*[8] of theirs was considered so disgraceful, that they were *universally*[9] contemned and *reviled,*[10] and the censors subsequently punished them with *every kind of (civil) penalty and disgrace*[11] because *they had not acted in accordance with their oath.*[12]

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[1] sancte.
[2] Cannensis, *adj.*
[3] paciscor.
[4] say, *this oath bound them.*
[5] senatui non placuit.
[6] ne redire vellent.
[7] satisfacio.
[8] calliditas.
[9] vulgo.
[10] discerpo.
[11] omnibus damnis et ignominiis.
[12] say, *had not done what they had sworn they would do.*

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92. Androclus and the Lion.

Once at Rome *a combat of beasts*[1] was being given to the people *on a very large scale.*[2] Many *wild*[3] beasts were there of unusual size and fierceness. But beyond everything else the *immense size*[4] of the lions *attracted (general) admiration,*[5] and one above all the rest. That lion turned the attention and eyes of all upon himself *by his vast size,*[6] his terrible roaring, and his *flowing mane.*[7] The slave of a man *of consular rank*[8] was brought in among several others (who were) *condemned*[9] to do battle with the beasts. The name of that slave was Androclus. As soon as the lion saw him *in the distance,*[10] it suddenly stood (still), as if in wonder; then it gradually and quietly approached him. Then, as though it recognised the man, it *wagged*[11] its tail, *just like dogs when they fawn*[12] (upon you), *went close up to him,*[13] and gently licked with its tongue the legs and hands of the man, (who was) already *half dead*[14] with fright. During these caresses of a beast (naturally) so savage, Androclus recovered the senses (he had well nigh) lost, and by degrees brought his eyes *to look*[15] at the lion. Then, as if *the recognition were mutual,*[16] the man and the lion stood *joyfully greeting each other.*[17] Loud shouts *arose*[18] *from the people*[19] at so wonderful an occurrence. An-

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[1] venationis pugna.
[2] amplissimae, *agreeing with* venationis.
[3] saevientes ferae.
[4] immanitas.
[5] fuit admirationi.
[6] corporis vastitate.
[7] comis fluctuantibus.
[8] consularis.
[9] datus.
[10] procul.
[11] moveo.
[12] ritu canum adulantium.
[13] say, *joined itself to the body of the man.*
[14] prope exanimatus.
[15] *gerundive.*
[16] say, *a mutual recognition being made.*
[17] laeti et gratulabundi.
[18] excitor.
[19] *genitive.*

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droclus was (immediately) sent for by the Emperor, and asked why that fiercest of lions had spared him alone. *Then*[20] Androclus recounts a marvellous story.

"When my master," said he, "held the province of Africa *as his proconsular command*,[21] I was compelled by undeserved and daily-(inflicted) stripes to fly from him; and that my *hiding-place*[22] might be safer from the pursuit of my master, *who had the command*[23] of that country, I retired into the solitudes of the plains and deserts, *intending*,[24] in case food failed me, to seek for death *in some form or other*.[25] Then while the midday sun was scorching me I reached a certain cave, remote and shady; there I hide myself. Not long after, this lion came to the same cave with one foot lamed and stained with blood. He kept uttering groans and roarings, showing the pain and torture (caused him) *by his wound*.[26] At the first sight of the lion as he approached I was frightened; but afterwards when the lion entered his lair, and saw me crouching in the distance, he came up to me (with) mild and gentle (mien), *lifted up his foot to show me*,[27] and seemed to hold it out as if for the purpose of craving my help. I then plucked out an immense *thorn*[28] (which was) fixed in the sole of his foot, squeezed out the matter, dried it *very carefully*,[29] *for I was not much afraid now*,[30] and thoroughly wiped away the blood. Relieved by my help and treatment, he placed his foot in my hand, lay down, and went *to* sleep. And from that day I and the lion lived for three whole years in the same cave and on the same food.

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[20] ibi.
[21] proconsulari imperio.
[22] latebrae.
[23] praeses, *subst.*
[24] ac consilium fuit.
[25] aliquo pacto.
[26] *genitive.*
[27] say, *showed me his foot lifted up.*
[28] stirps.
[29] accuratius.
[30] sine magnâ jam formidine.

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For he used to bring to the cave for me the *richer portions*[31] of the beasts he hunted down; and I, having no *fuel*,[32] roasted them in the mid-day sun, (and) ate them. But when I grew tired of this *savage*[33] life, the lion one day having gone forth to hunt, I left the cave, and *after having travelled for nearly three days*,[34] I was espied and captured by (some) soldiers, and brought from Africa to Rome to my master. He immediately condemned me to death, and sent me to the beasts. I conclude that this lion, *after my departure*,[35] was also captured, and now shows his gratitude for the benefit and *treatment*[36] (he received from me)."

Such was the story of[37] Androclus. Thereupon *by universal request*[38] he was set free and discharged from punishment, and by the votes of the people the lion was presented to him. Afterwards Androclus, *with*[39] the lion fastened to him by a slight rein, went *the round of all the taverns in the city*.[40] Androclus was presented with money; the lion was decked with flowers. Almost all who met them used to say, "Here *comes*[41] the lion (that was) the host of the man; here is the man *who doctored*[42] the lion."

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31 membra opimiora.
32 ignis copia.
33 ferinus.
34 viam ferme tridui permensus.
35 me tunc separato.
36 medicina.
37 haec dixit.
38 cunctis petentibus.
39 et.
40 urbe totâ circum tabernas.
41 est.
42 medicus.

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93. Speech of the Scythian Ambassador to Alexander.

After the Persians had been thoroughly subdued,[1] *and*[2] Alexander the Great was on the point of engaging in war with the Scythians, whose *country*[3] lay *on the further side of*[4] the Jaxartes, twenty ambassadors belonging to this nation came into the Macedonian camp: one of whom, *the most advanced in years,*[5] *history relates*[6] to have spoken as follows:—

"If the gods had seen fit to make the *size*[7] of your body equal the greediness of your mind, the world (itself) would not hold you. You would be touching the East with one hand, and the West with the other, and *when you had accomplished*[8] this (feat), you would want to know where *the light of yonder sun*[9] was stored up. So *now*[10] you hanker after whatever you have not (already) in possession. From Europe you make for Asia; from Asia you pass back into Europe. (Why,) if you conquered the whole human race, you would want, *after that,*[11] to wage war with the woods, and the snows, and the rivers, and the wild beasts. What! do you not know that mighty trees, (which) *have been growing for ages,*[12] may in one (short) hour be torn up by the roots? (That man) is a fool who looks at their fruit, (but) measures not their height. Beware, lest while you struggle to reach the top, you fall down together with *the*[13] branches you have

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[1] devictis Persis.
[2] quum.
[3] imperium.
[4] ultra.
[5] maximus natu.
[6] memoriae proditum est.
[7] habitus.
[8] *partic.*
[9] fulgor tanti numinis.
[10] quoque.
[11] deinde—*at head of clause.*
[12] diu cresco.
[13] ipsus.

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clutched. Even the lion once became food for the smallest birds; rust, too, wears away iron. Nothing is so strong, *but what may be in danger*[14] from the weak. *What have we to do with you?*[15] We have never *meddled with*[16] your country. May *not those whose home is*[17] in the vast forests be ignorant *of your very name and habitation?*[18] We do not wish to rule over others; but we cannot be their slaves. The gifts provided us—*for I will tell you something about the Scythian nation*[19]—are the yoke, the plough, the spear, the arrow, and the wine-cup: these we use in company with our friends, and against our enemies. With our friends we *share*[20] the produce acquired by the labour of our oxen; *with them, too,*[21] we pour from the wine-cup libations to the gods; our enemies we attack with the arrow *at a distance,*[22] in close conflict with the spear. It was thus we overcame the king of Syria, and after (him) the king of the Persians and the Medes; and the way lay open to us as far as Egypt. But you, who boast that you have come to *hunt down*[23] (a race of) robbers,—you are the robber of all the nations you have (ever) approached. You took possession of Lydia, you seized upon Syria, *you have Persia in your grasp,*[24] the Bactrians are under your dominion; the Indians you have (already) attacked; and now (it is) over our flocks (that) you stretch out your greedy, insatiable claws. Of what use are riches to you, *which only serve to make you hungry?*[25] *You are the first man* (we know

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[14] cui periculum non sit etiam.
[15] say, *What is there to us with you?*
[16] attingo.
[17] vivo.
[18] qui sis unde venias—*at beginning of sentence.*
[19] ne Scytharum gentem ignores.
[20] do.
[21] cum iisdem.
[22] eminus.
[23] persequor, *gerundive.*
[24] Persidem tenes.
[25] say, *which compel you to be hungry.*

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of) *who*[26] *have grown hungry by gorging,*[27] so that (now) *the more*[28] you have, the more vehemently do you desire that which you have not. Does it not occur to you, how long *you have had to stay*[29] round Bactra? Whilst you are subduing its inhabitants, the Sogdians have begun to take up arms. (Thus) war *ensues*[30] to you from victory. For though you be greater and braver than any other man, yet no one willingly submits to a lord *of alien race.*[31] *Just*[32] cross the Tanais; you will find how far the Scythians *reach;*[33] (be sure) you will never come up with them. Our poverty will be swifter than your army, *encumbered, as it is,*[34] with the booty of so many nations. Again, when you fancy we are a long way off, you will find us in your camp. For we (can) pursue with the same swiftness that we fly. I am told that '*Scythian*[35] solitudes' *have been tauntingly turned*[36] into a Greek *proverb.*[37] *Well,*[38] we *like*[39] desert places, devoid of human civilization, better than cities and rich lands. *All I have to say, is,*[40] keep *a tight hold*[41] upon your good fortune. She is a slippery (dame), and will not be held against her will. The future rather than the present discovers the *wholesomeness*[42] of advice. Put *a curb*[43] upon your prosperity, you will more easily *bend it to your will.*[44] Our (people) say that fortune has no feet, but only hands and wings; when she holds out her hands (to you) she will not let you seize her wings as well. Lastly, if you are a god,

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[26] say, *you first of all.*
[27] satietate parasti famem.
[28] quo plura.
[29] haereo.
[30] nascor.
[31] alienigenus.
[32] modo.
[33] pateo.
[34] qui . . . vehit.
[35] *gen. plur. of subst.*
[36] eludo.
[37] *plural.*
[38] at.
[39] sequor.
[40] proinde.
[41] pressis manibus.
[42] *adjective.*
[43] freni.
[44] rego.

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you ought to give blessings to mortals, not take away *what is theirs*[45] (already); but if you are a man, *as you are*,[46] always bear in mind that you are (such). It is foolish to remember (only) those things, *which make*[47] you forget yourself. Those, against whom you have not made war, you may *make*[48] your firm friends; for (the bond of) friendship is strongest amongst equals, and *to all appearances*[49] they are equal, who have made no trial of their *respective*[50] strength. But beware of thinking that those whom you have subdued (can ever) be your friends: between the master and the slave there can be no friendship; even in time of peace *martial law*[51] is maintained. Do not believe that the Scythians ratify friendship *by an oath.*[52] *The observance of good faith is their only oath.*[53] That is a precaution of the Greeks, who *subscribe to*[54] covenants, and call the gods to witness (them). We *understand*[55] religion (to consist) in good faith. They who have no respect for men (hesitate not to) deceive the gods (also.) There can be no advantage to you in (having) a friend, of whose good-will you are in doubt. But you will have us as the guardians both of Asia and of Europe; *the Tanais alone separates us from Bactra;*[56] on the further side of the Tanais we *occupy*[57] (the country) as far as Thrace. Reflect whether you would have (men) *who touch*[58] each border of your empire, as your enemies or your friends."

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[45] sua. [46] id quod es.
[47] say, *on account of which.*
[48] utor.
[49] videntur.
[50] inter se.
[51] belli jura.
[52] *gerund of verb.*
[53] colendo fidem jurant.
[54] consigno.
[55] novimus.
[56] Bactra, nisi dividat Tanais, contingimus.
[57] colo.
[58] finitimus.

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94. Socrates on Death.

Socrates, *though*[1] he was the wisest of men, and had lived *a life of the utmost purity*,[2] was yet accused by his enemies *of having*[3] corrupted the youth, and of having taught that the gods, which were worshipped by the state, were no (gods). *In his trial on this capital charge*,[4] he *conducted his own defence*[5] in such a manner as to seem, not a suppliant or an accused person, but the master and *superior*[6] of his judges. *Moreover*,[7] Lysias, a most fluent orator, had brought him a written speech, which, if he liked, he might *learn by heart*,[8] for the purpose of using it in his defence upon his trial. (Socrates) read it without reluctance, and said it was *neatly*[9] written; "but," *he went on to remark*,[10] "as I should not *wear*[11] Sicyonian shoes, *if they were brought to me*,[12] however well fitting and *easy*[13] for the foot, *so with this speech*;"[14] (it was certainly, he admitted), fluent and *like that of an orator*,[15] but *it seemed to him to lack vigour and manliness*.[16] The speech which Socrates (actually) spoke before his judges was as follows:—

"*I have great hopes*[17] (O my) judges, *that it will turn out to my advantage*,[18] *that*[19] I am sent to death. For

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[1] quum.
[2] sanctissimè.
[3] quod.
[4] say, *in this trial for his life* (capitis).
[5] say, *spoke for himself* (pro se ipse, &c.).
[6] dominus.
[7] quin etiam, quum.
[8] edisco.
[9] commodè.
[10] inquit.
[11] utor.
[12] say, *if you had brought me Sicyonian shoes, I should not*, &c.
[13] aptus.
[14] say, *so that speech seemed to him*—*acc. and infin.*: *the construction changes here from direct to oblique.*
[15] oratorius.
[16] say, *but it did not seem vigorous and manly.*
[17] say, *great hope holds me.*
[18] bene mihi evenio.
[19] quod.

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one of two things must needs be (the consequence); death *must*[20] either take away all feeling *whatsoever*,[21] or at death we are removed hence to some other place. *Now*[22] if (all) feeling be *taken away*,[23] and death is *no more than that most restful sleep, undisturbed by the faintest dreams, which we sometimes enjoy*,[24] *good heavens*,[25] *how desirable*[26] is it to die! How many days *do we experience*[27] (in life) that can be preferred to such a night! But if that be true, which is asserted, (namely) that death is (but) a passage *to places*,[28] which those who have departed this life, do (now) inhabit, *how much still*[29] happier is it (to die)? Can you think it *no happy journey*[30] for me to go from those who *call themselves judges*,[31] to appear before those who *are really such*,[32] (before) Minos, Rhadamanthus, Aeacus? *To be able to*[33] converse with Orpheus, Musaeus, Homer (and) Hesiod, *is this, think you, a pleasure lightly to be esteemed?*[34] I would, indeed, were it possible, suffer many deaths, might I but enjoy these things I speak of. *With what especial delight should I meet*[35] Palamedes, Ajax, and others, *who had been the victims*[36] of unjust judges! I should examine, moreover, the wisdom of *that great*[37] king, who led (such) mighty forces against Troy, and (investigate the prudence) of Ulysses and Sisyphus, *as I have done here, but without (as here) the danger of being*

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[20] ut.
[21] omnino.
[22] quamobrem.
[23] exstinguo.
[24] say, *is like that sleep which sometimes brings most peaceful rest without even the visions of dreams.*
[25] dii boni.
[26] quid lucri.
[27] say, *can be found.*
[28] in eas oras.
[29] id multo jam.
[30] mediocris peregrinatio.
[31] say, *wish themselves to be held in the number of judges.*
[32] say, *may truly be called judges.*
[33] ut vero liceat.
[34] quanti tandem aestimatis.
[35] say, *with how great delight should I be affected when I met.*
[36] circumventus.
[37] summus.

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condemned to death for such pursuits.[38] But let not those of you (my) judges, who have pronounced me innocent, be afraid of death. *No harm*[39] can happen to a good man, whether alive or dead; *his affairs are always under the direction of*[40] the immortal gods: and this indeed has not come to me by chance. Nor have I *aught to say against*[41] those who have accused me, or condemned me, except that they thought they did me an injury. But it is time (for us) to depart hence—me, *to death*,[42] you *to your affairs of life.*[43] *Which of us has the better lot*[44] is known to the immortal gods: no (mere) man, I think, can tell."

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[38] nec ob eam rem, quum haec exquirerem, sicut hic faciebam, capite damnarer.

[39] nec enim mali quicquam.

[40] say, *nor are his affairs ever neglected by.*

[41] quod succenseam, *followed by dative.*

[42] say, *that I may die.*

[43] ut vitam agatis.

[44] say, *which of the two is the better.*

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95. Alexander the Great and his Physician.

1. When the *defile*[1] of Cilicia, which is called Pylae, was passed, as Darius was already approaching with a vast army, Alexander the Great came to the city of Tarsus. The river Cydnus *flows through its centre*;[2] it was then summer, *and no country is more exposed than Cilicia to the heat, and scorching rays of the sun*;[3] the hottest part of the day, too, had (just) *come on*.[4] Covered as he was with dust and perspiration, *the cool stream*[5] invited the king to bathe (in it) his yet heated body. So, taking off his clothes, in the sight of the army he went into the river. Scarcely, however, *had he entered*,[6] when with a sudden (fit of) shivering his limbs began to stiffen; *then he became* (*deadly*) *pale*,[7] and vital heat almost entirely deserted his body. Like one at the last gasp his attendants take him by the hand, *and* bear him *in a state of unconsciousness*[8] to his tent.

2. Intense anxiety, *one might almost say*[9] mourning, prevailed in the camp. (Men) complained *with tears*[10] (in their eyes) that *at such a crisis, and after such a career*,[11] a king, the most renowned *in the annals of history*,[12] not overthrown in battle, or by an enemy's hand, should yet be cut off and destroyed (in the simple act of) bathing his body (in a stream). *Darius would* (they said) *press on*,[13] a conqueror before even he saw the

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[1] fauces, *abl. absol.*

[2] mediam ... interfluit.

[3] say, *the heat of which burns no other country more than Cilicia with the warmth of the sun.*

[4] excipio.

[5] liquor fluminis.

[6] say, *the limbs of him having entered began.*

[7] pallor deinde suffusus est.

[8] nec satis compos mentis.

[9] et paene jam.

[10] say, *weeping.*

[11] in tanto impetu cursuque rerum.

[12] memoriae.

[13] *acc. and infin. in this and following clauses.*

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enemy. They would have *to retrace their steps*[14] to that very country, which they had lately traversed in their *victorious march*;[15] everything (too) had been laid waste by themselves or by the enemy; as they marched through (these) vast solitudes, even though no one chose to pursue them, they might (easily) *fall victims*[16] to want and famine. *Who was to take the command of the retreating army?*[17] Who would venture to succeed Alexander? *Even supposing*[18] they got as far as the Hellespont in their flight, who would provide a fleet in which to cross over? And then *their pity reverted*[19] once more to the king; *forgetful of their own position*[20] they lamented that *one in the flower of his youth, and in all the vigour of his intellect,*[21] *at once*[22] their king and their comrade, should be torn away, and separated from them (for ever).

3. Meanwhile the (king's) breathing became *somewhat less laboured*;[23] he opened his eyes, and by degrees, *as he recovered his senses,*[24] he recognized the friends who stood around him. *The mere circumstance of his being alive*[25] to the imminence of his danger, seemed in some sort to lessen the virulence of the disorder. Trouble of mind, however, *aggravated his bodily condition,*[26] inasmuch as Darius was reported to be coming into Cilicia *in five days hence.*[27] *This caused him*[28] to complain (bitterly), that he was handed over bound (to his enemies), that so decisive a victory was torn from his grasp; and that

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[14] repeto, *partic. in* dus.
[15] victoria.
[16] debellari.
[17] quem signum daturum fugientibus.
[18] jam ut.
[19] *abl. absol.*
[20] say, *unmindful of themselves.*
[21] say, *that flower of youth, that vigour of intellect.*
[22] eundem.
[23] liberius meare.
[24] redeunte animo.
[25] say, *on that account only because he perceived, &c., the latter clause of the sentence.*
[26] corpus urgeo.
[27] quinto die.
[28] ergo.

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he would be cut off by an obscure and ignoble death in his tent. And (when) his friends, as well as the physicians, (were) admitted (to his bedside), he said (to them): "You see at what a *momentous crisis*[29] of my affairs fortune has now checked me. I seem *to hear in the distance*[30] the din of the enemy's arms; and I who commenced the war of mine own will, am now (the one to be) challenged. Darius, when he indited those haughty letters (of his) must surely have had this my (present) *condition*[31] in his thoughts; *but he shall gain nothing by it, if at least my will has anything to do with my recovery.*[32] Lingering modes of cure and tardy physicians *my circumstances brook not;*[33] it is better for me to die *promptly*[34] than to recover slowly. *Wherefore,*[35] if any aid is (to be derived) from physicians, if (they have) any skill, let them know that I seek *to recover, not so much from fear of death, as on account of the exigencies of this war.*"[36]

4. Such intemperate rashness caused intense anxiety to all. They began to entreat him, *one by one,*[37] not to increase his danger by hasty measures, *but to place himself (entirely) in the hands of his medical advisers:*[38] they had *good reason*[39] (they said) to suspect untried remedies, when the enemy *was bribing*[40] (men) at his very side to (compass) his destruction. Why, Darius had ordered it to be publicly announced that he would give a thousand talents to the assassin of Alexander. They were therefore of opinion that no one would even

---

[29] articulus.
[30] exaudio.
[31] fortuna.
[32] say, *but in vain, if it is allowed me to be cured at my own will.*
[33] non exspectant mea tempora.
[34] strenue.
[35] proinde.
[36] non tam mortis quam belli remedium.
[37] pro se quisque.
[38] esset in potestate medentium.
[39] haud injuria.
[40] pecunia sollicito.

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venture to try a remedy which, by reason of its novelty, would be open to suspicion.

5. Amongst the physicians of renown, there was (one who had) followed Alexander from Macedonia, (named) Philip, an Acarnanian by nation, but greatly attached to the king: he had been appointed as companion and *medical attendant*[41] to him when a boy, and had conceived a wonderful affection for him, not merely as his king, but as his pupil. This man offered to employ no rash, but (still) a vigorous treatment, and to assuage by some medicinal draught the virulence of the disease. The offer pleased no one except him at whose risk it was proposed (to try it). (Alexander) *indeed*[42] could put up with anything easier than delay; arms and the battle-field were (constantly) before his eyes, and victory he considered *depended only upon his being*[43] able to resume his place at the head of his army. The very circumstance that he was not to take the drug till the third day—for so had the physician prescribed—*annoyed him.*[44] Whilst this was going on, he received a letter from Parmenio, the most faithful of his *courtiers,*[45] in which he *warned*[46] him against entrusting his safety to Philip; he had been bribed (he said) by Darius with a thousand talents, and the prospect of a marriage with his sister. This letter caused (Alexander) the utmost anxiety, and he weighed in his inmost thoughts, whatever his fears *on one side,* or his hopes *on the other*[47] suggested to him.

6. Amidst these reflections *two days were passed*;[48] the day appointed by the physician dawned, and he

---

[41] custos salutis.
[42] quippe.
[43] in eo positam ... esse si tantum.
[44] *participle.*
[45] purpuratus.
[46] denuntio, *followed by* ne.
[47] in utramque partem.
[48] *abl. absol.* (biduum).

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entered with the cup in which he had mixed the draught. Upon seeing him, Alexander *raised himself up*[49] in bed, and holding the letter received from Parmenio in his left hand, takes the cup, and swallows the draught *without a sign of fear*.[50] Then he bid Philip read the letter, and *whilst he was reading it*[51] never moved his eyes from his face, thinking that he might (perhaps) detect some signs of *secret guilt*[52] in his countenance. *The physician however*,[53] after reading through the letter, showed more indignation than fear, and throwing down his cloak and the letter by the bedside, he exclaimed, "O king, upon thee has ever depended the very breath (I draw); and truly now I feel it is drawn from a sacred and venerated source. The *charge*[54] of murder which has been brought against me *will be scattered to the winds by your restoration to health*.[55] Preserved by me, you will give me (fresh) life. I pray and entreat you (then), *abandon fear*,[56] (and) allow the medicine to be absorbed within your veins; calm your feelings for a little while, *which have been disturbed*[57] by the unseasonable anxiety of (your) friends—faithful (friends) *they may be*,[58] but *meddlesome and ill-advised*."[59] These words not only put the King *at his ease*,[60] but even filled him with joy and hope; and he at once replied, "Philip, if the gods had allowed you *to put* my feelings towards you *to the test*[61] in the way you most wished, you might, to be sure, have chosen some other (test); but a stronger than (the one) you have received, you could never even have wished

---

[49] levato corpore.
[50] say, *undismayed*.
[51] say, *from the face of him reading it*.
[52] conscientia.
[53] ille.
[54] crimen.
[55] tua salus diluet.
[56] *abl. absol.*
[57] say, *which your friends disturb*.
[58] sane.
[59] moleste seduli.
[60] securus.
[61] experiri.

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for. After receiving this letter, I yet drank off the draught you had mixed for me: and now, believe me (when I say) *I am quite as anxious to prove your good faith, as to complete my own recovery.*"[62] With these words he gave his hand to Philip.

7. But so powerful was the effect of the drug, that what followed *seemed to countenance*[63] the accusation of Parmenio. The (King's) breathing *became difficult and laboured.*[64] Philip left no remedy untried. He applied fomentations to the body; he stimulated *his prostrate patient*[65] with the smell of food or wine. And as soon as ever he saw he was *regaining*[66] his senses, he ceased not to remind him *now*[67] of his mother and sisters, now (again) of the great victory he was soon to achieve. But when the potion had diffused itself in his veins, and by degrees the *glow of* (*returning*) *health*[68] became perceptible throughout his body, first his mind recovered its vigour, then the body (resumed its energy,) and this sooner than *was expected*;[69] *to be brief*,[70] on the third day from his being in this (prostrate) condition, he came out in the sight of his soldiers. The army was no less eager to see Philip, than the king himself. All, one by one, shook him by the hand, (and) rendered him thanks, *as though he were a god that had come among them.*[71]

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[62] say, *I am no less anxious for your good faith than for my own health.*
[63] adjuvo.
[64] interclusus arte meabat.
[65] torpens.
[66] compos.
[67] modo.
[68] salubritas.
[69] *subst.*
[70] quippe.
[71] velut praesenti deo.

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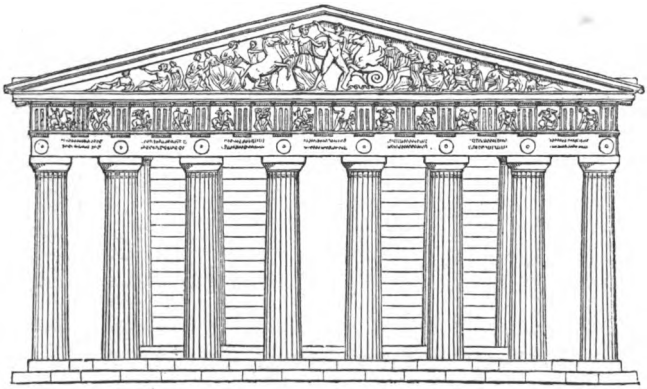

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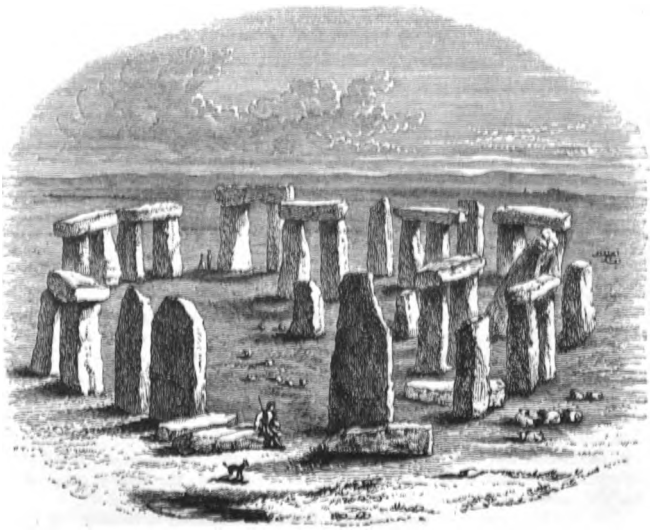

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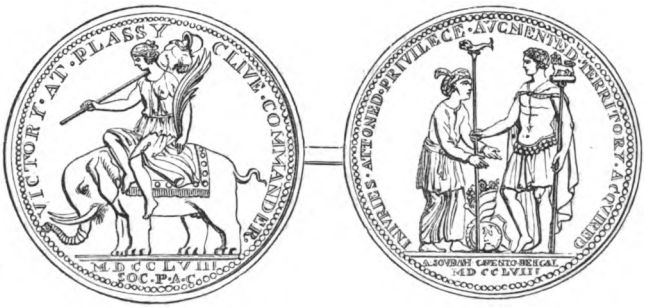

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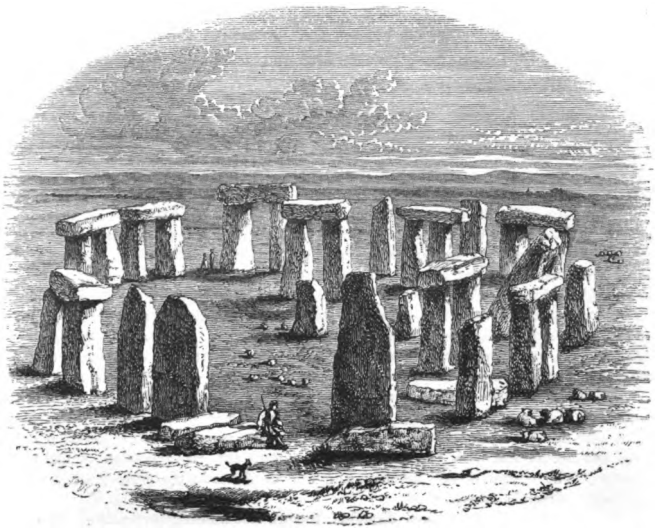

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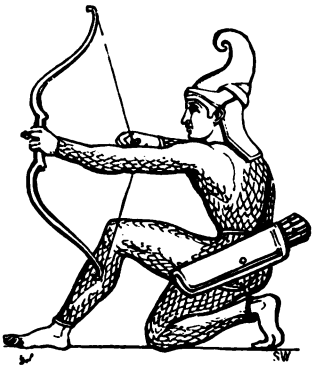

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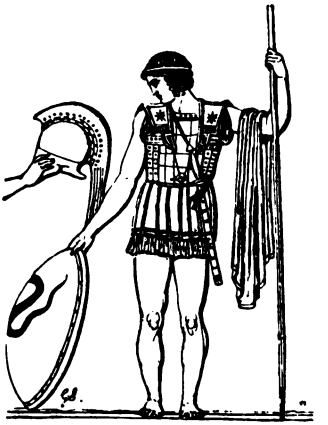

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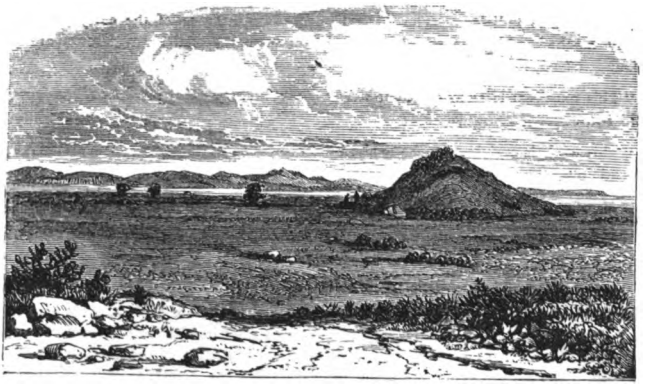

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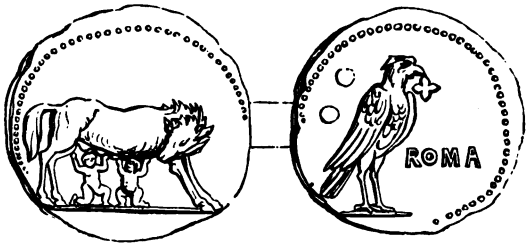

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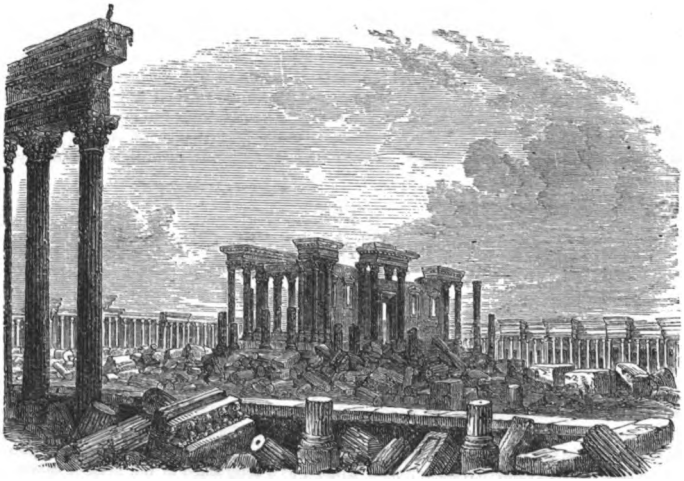

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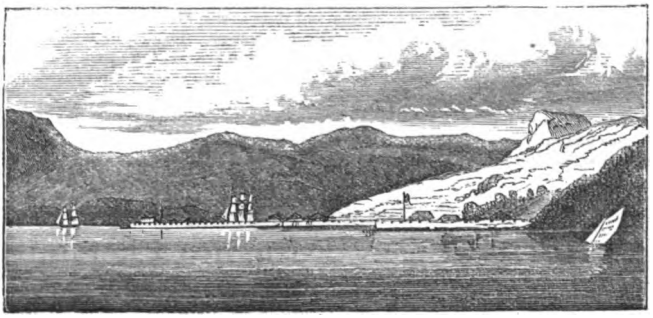

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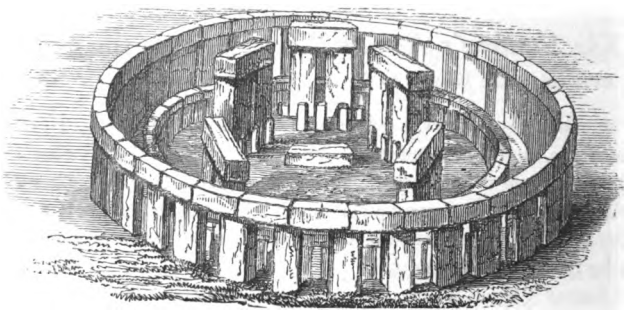

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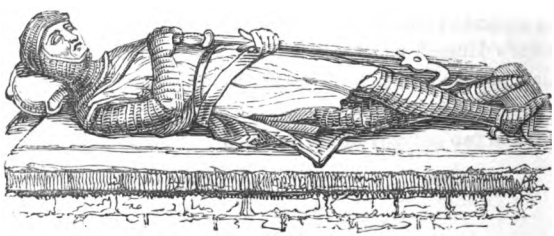

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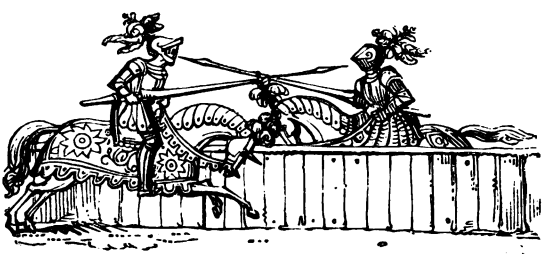

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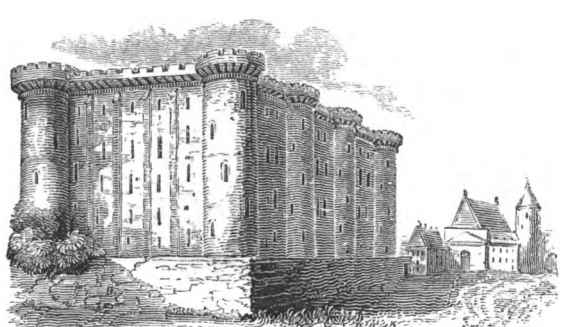

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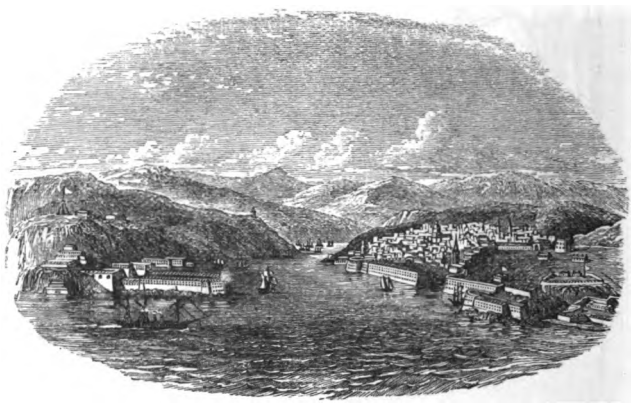

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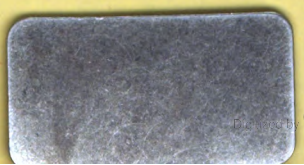
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